THE CONFESSION OF FAITH,

And the

LARGER & SHORTER

CATECHISM,

First agreed upon by the Assembly of Divines at

WESTMINSTER.

And now approved by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdoms.

Printed in the Year 1679.

WESTMINSTER
CONFESSION OF FAITH

WESTMINSTER
SHORTER CATECHISM

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THE ACT of the GENERAL ASSEMBLY, Approving the CONFESSION of FAITH.

Edinburgh 27 Auguſt 1647.

Ante Meridiem.

Seſſ. XXIII.

A Confeſſion of Faith, for the Kirk of God in the three Kingdoms, being the chiefeſt part of that Vniformity in Religion, which by the ſolemn League and Covenant we are bound to endeavour; and there being accordingly a Con-

fession of Faith agreed upon by the Assembly of Divines sitting at Westminster, *with the assistance of Commessioners from the Kirk of* Scotland; *Which Confession was sent from our Commissioners at* London *to the Commissioners of the Kirk met at* Edinburgh *in* January *last, and hath been in this Assembly twice publikely read over, examined, and considered; Copies thereof being also printed, that it might be particularly perused by all the Members of this Assembly, unto whom frequent intimation was publikely made, to put in their doubts and objections if they had any; And the said Confession being upon due examination thereof, found by the Assembly to be most agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worship, Discipline, and Government of this Kirk; And lastly, it being so necessary and so much longed for, that the said Confession be with all possible diligence and expedition approved and, established in both Kingdomes, as a principal part of the intended Vniformity in Religion, and as a special means for the more effectual suppressing of the many dangerous errors and heresies of these times; The General Assembly doth therefore after*

mature

mature deliberation agree unto, and approve the said Confession as to the truth of the matter (judging it to be most orthodox, and grounded upon the Word of God) and also as to the point of Vniformity, Agreeing for our part that it be a common Confession of Faith for the three Kingdoms. The Assembly doth also bless the Lord, and thankfully acknowledge his great mercy, in that so excellent a Confession of Faith is prepared, and thus far agreed upon in both Kingdoms; which we look upon as a great strengthning of the true Reformed Religion against the common enemies thereof. But lest our intention and meaning be in some particulars misunderstood, It is hereby expresly Declared and Provided, that the not mentioning in this confession the several sorts of Ecclesiastical Officers and Assemblies, shall be no prejudice to the truth of Christ in these particulars to be expressed fully in the Directory of Government. It is further declared, that the Assembly understandeth some parts of the second Article of the 31. Chapter only of Kirks not setled or constituted in point of Government; And that although in such Kirks, a Synod of Ministers and other fit persons may be called by the Magistrates authority &

nomination, without any other Call, to conſult, and adviſe with about matters of Religion; And although likewiſe the Miniſters of Chriſt, without delegation from their Churches, may of themſelves, and by vertue of their office, meet together Synodically, in ſuch Kirks not yet conſtituted; Yet neither of theſe ought to be done in Kirks conſtituted and ſetled: It being alwayes free to the Magiſtrate to adviſe with Synods of Miniſters and ruling Elders, meeting upon delegation from their Churches, either ordinarily, or being indicted by his Authority occaſionally and pro re nata; *It being alſo free to aſſemble together Synodically, as well* pro re nata, *as at the ordinary times, upon delegation from the Churches, by the intrinſecal power received from Chriſt, as often as it is neceſſary for the good of the Church ſo to aſſemble, in caſe the Magiſtrate, to the detriment of the Church, with-hold or deny his conſent, the neceſſity of occaſional Aſſemblies being firſt remonſtrate unto him by humble ſupplication.*

THE

THE CONFESSION OF FAITH,

First agreed upon by the Assembly of Divines at *WESTMINSTER.*

And now appointed by the General Assembly of the Kirk of Scotland, *to be a part of Vniformity in Religion between the Kirks of Christ in the three Kingdomes.*

CHAP. I.

Of the holy Scripture.

ALthough the light of Nature, and the work of Creation & Providence do so far manifest the Goodness, Wisdom, and Power of God, as to leave men

men inexcusable *a*, yet are they not sufficient to give that knowledge of God and of his will, which is necessary unto salvation *b*. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church *c*; and afterward for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the Flesh, and the malice of Satan, and of the World, to commit the same wholly unto writing *d*, which maketh the holy Scripture to be most necessary *e*, those former wayes of Gods revealing his will unto his People, being now ceased *f*.

a Rom. 2. 14, 15. Rom. 1. 19, 20. Psal. 19. 1, 2, 3. Rom. 1. 32. with chap. 2. 1. *b* 1 Cor. 1. 21. 1 Cor. 2. 13, 14. *c* Heb. 1. 1. *d* Prov. 22. 19, 20, 21. Luke 1. 3, 4. Rom. 15. 4. Mat. 4; 4, 7, 10. Isa. 8. 19, 20. *e* 2 Tim. 3. 15. 2 Pet. 1. 19. *f* Heb. 1. 1, 2.

II. Under the name of the holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these,

OF THE OLD TESTAMENT.

Genesis
Exodus
Leviticus
Numbers
Deuteronomie
Ioshua
Iudges
Ruth
I Samuel
II Samuel
I Kings
II Kings
I Chronicles
II Chronicles
Ezra
Nehemiah
Esther
Iob
Psalmes
Proverbs
Ecclesiastes
The Song of Songs
Isaiah
Ieremiah
Lamentations
Ezekiel
Daniel
Hosea
Ioël
Amos
Obadiah
Ionah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi.

OF THE NEW TESTAMENT.

The Gospels according to

Matthew
Mark
Luke
John
The Acts of the Apostles
Pauls Epistle to the Romanes
I Corinthians
II Corinthians
Galatians
Ephesians
Philippians
Colossians
I Thessalonians
II Thessalonians
I To Timothy
II To Timothy
To Titus
To Philemon
The Epistle to the Hebrews
The Epistle of James
The first and second Epistles of Peter
The first, second and third Epistles of John
The Epistle of Jude
The Revelation of John.

All which are given by inspiration of God, to be the rule of faith and life *g*.

g Luke 16. 29, 31. Ephes. 2. 20. Rev. 22. 18, 19. 2 Tim. 3. 16.

III. The Books commonly called Apo-

Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane writings *h*.

h Luke 24. 27, 44. Rom. 3. 2. 2 Pet. 1. 21.

IV. The authority of the holy Scripture, for which it ought to be beleeved and obeyed, dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is Truth it self) the Author thereof: and therefore it is to be received, because it is the Word of God *i*.

i 2 Pet. 1. 19, 21. 2 Tim. 3. 16. 1 John 5. 9 1 Thess. 2. 13.

V. We may be moved and induced by the Testimony of the Church, to an high and reverend esteem of the holy Scripture *k*. And the heavenliness of the Matter, the efficacy of the Doctrine, the majesty of the Stile, the consent of all the parts, the Scope of the whole (which is to give all glory to God) the full discovery it makes of the only way of mans

k 1 Tim. 3. 15.

salvation, the many other incomparable excellencies, and the intire perfection thereof, are Arguments, whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the holy Spirit bearing witness by and with the Word, in our hearts *l*.

l 1 John 2. 20, 27. John 16. 13, 14. 1 Cor. 2. ver. 10, 11, 12. Isa. 59. 21.

VI. The whole Counsel of God, concerning all things necessary for his own Glory, mans Salvation, Faith and Life, is either expresly set down in Scripture; or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men *m*. Nevertheless we acknowledge the inward illumination of the Spirit of God, to be necessary for the saving understanding of such things as are revealed in the Word *n*: and that there are some circumstances concerning the

m 2 Tim. 3. 15, 16, 17. Gal. 1. 8, 9. 2 Thess. 2. ver. 2. *n* John 6. 45. 1 Cor. 2. 9, 10, 11, 22.

wor-

worship of God, and Government of the Church, common to humane actions and societies which are to be ordered by the light of nature, and Christian prudence, according to the general Rules of the word, which are alwayes to be observed *o*.

o 1 Cor. 11. 13, 14. 1 Cor. 14. 26, 40.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all *p*, yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not onely the learned, but the unlearned in a due use of the ordinary meanes, may attain unto a sufficient understanding of them *q*.

p 2 Pet. 3. 16. *q* Psal. 119. 105, 130.

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old) and the New Testament in Greek (which at the time of the writing of it, was most generally known to the Nations) being immediatly inspired by God, and by his singular care and

and providence kept pure in all Ages, are therefore Authentical *r*; so as, in all controversies of Religion, the Church is finally to appeal unto them *s*. But because these Original Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God, to read and search them *t*, therefore they are to be translated into the vulgar Language of every Nation unto which they come *u*, that the Word of GOD dwelling plentifully in all, they may worship him in an acceptable manner *w*, and through patience and comfort of the Scriptures may have hope *x*.

r Mat. 5. 18. *s* Isa. 8. 20. Act. 15. 15. Joh. 5. ver. 39, 46. *t* John 5. 39. *u* 1 Cor. 14. 6, 9, 11, 12, 24, 27, 28. *w* Col. 3. 16. *x* Rom. 15. 4.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it self; and therefore when there is a Question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched & known by other places that speak more clearly *y*.

y 2 Pet. 1. 20, 21. Acts 15. 15, 16.

X.

X. The Supreme Judge, by which all controversies of Religion are to be determined, and all decrees of Councels, Opinions of antient Writers, Doctrines of men, and private Spirits, are to be examined, and in whose sentence we are to rest; can be no other but the holy Spirit speaking in the Scripture *z*.

z Mat. 22. 29, 31. Eph. 2. 20. with Acts 28. 25.

CHAP. II.

Of God, and of the holy Trinity.

THere is but one only *a*, living, and true God *b*, who is infinite in Being and Perfection *c*, a most pure Spirit *d*, invisible *e*, without body, parts *f*, or passions *g*, immutable *h*, immense *i*, eternal *k*, incomprehensible *l*, Almighty *m*, most Wise *n*, most Holy *o*, most free *p*, most absolute *q*, working all things

a Deut. 6. 4. 1 Cor. 8. 4, 6. *b* 1 Thess. 1. 9. Jer. 10. 10. *c* Job. 11. 7, 8, 9. & 26. 14. *d* Joh. 4. v. 24. *e* 1 Tim. 1. 17. *f* Deut. 4. 15, 16. Joh. 4. 24. with Luk. 24. 39. *g* Act 14. 11, 15. *h* Jam. 1. 17. Mal. 3. 6. *i* 1 King 8. 27. Jer. 23. 23, 24. *k* Ps. 90. 2. 1 Tim. 1. 17. *l* Ps. 145. 3. *m* Gen. 17. 1. Rev. 1. ver. 8. *n* Rom. 16. 27 *o* Isai. 6. 3. Revel. 4. 8. *p* Psalm 115. 3. *q* Exod. 3. 14.

ac-

according to the Counsel of his own immutable and most righteous will *r*, for his own glory *s*, most loving *t*, gracious, merciful, long suffering, abundant in goodness, and truth, forgiving iniquity transgression, and sin *u*, the rewarder of them that diligently seek him *w*, and withal most just and terrible in his judgements *x*, hating all sin *y*, and who will by no means clear the guilty.

r Eph. 1. 11. *s* Prov. 16. 4. Rom. 11. 36. *t* 1 Joh. 4. 8, 16. *u* Exod. 34. 6, 7. *w* Heb. 11. 6. *x* Neh. 9. 32, 33. *y* Ps. 5. 5, 6. *z* Nah. 1. 2, 3. Exod. 34. 7.

II. God hath all life *a*, glory *b*, goodness *c*, blessedness *d*, in, and of himself: and is alone in, and unto himself all-sufficient, not standing in need of any creatures which he hath made *e*, nor deriving any glory from them *f*, but only manifesting his own glory, in, by, unto, and upon them: He is the alone fountain of all Being, of whom, through whom, and to whom are all things *g*, and hath most soveraigne dominion over them, to do by them, for them,

a John 5: 26. *b* Acts 7: 2. *c* Psal. 119: 68. *d* 1 Tim. 6: 15. Rom. 9. 5. *e* Acts 17. 24, 25. *f* Job 22. 30. *g* Rom. 11. 36.

or upon them, whatsoever himself pleaseth *h*. In his sight all things are open and manifest *i*, his knowledge is infinite, infallible, and independent upon the creature *k*, so as nothing is to him contingent or uncertain *l*. He is most holy in all his counsels, in all his works, & in all his commands *m*. To him is due from Angels and Men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them *n*.

h Revel. 4. 11. 1 Tim. 6. 15. Dan. 4. 25. 35 *i* Heb. 4. 13. *k* Rom. 11. 33. 34. Psal. 147. 5. *l* Act 15. 18. Ezek. 11. 5. *m* Ps. 145. 17. Rom. 7. ver. 12. *n* Rev. 5. 12, 13, 14.

III. In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost *o*. The Father is of non, neither begotten, nor proceeding: The Son is eternally begotten of the Father *p*: The Holy Ghost eternally proceeding from the Father and the Son *q*.

o 1 John 5. 7. Mat. 3. 16, 17. Mat. 28. 19. 2 Cor. 13: 14. *p* Iohn. 1. 14, 15. *q* Iohn. 15, 26. Gal. 4. 6.

Chap. III.

Of GODS Eternal Decree.

GOD from all eternity, did, by the most wise and holy Counsel of his own will, freely, and unchangeably ordain whatsoever comes to pass *a*, yet so as thereby, neither is God the Author of sin *b*, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away but rather established *c*.

a Eph. 1. 11. Rom. 11. 33. Heb. 6. 17. Rom. 9. 15, 18. *b* Jam. 1. 13, 17. 1 Joh. 1. 5. *c* Acts 2. ver. 23. Mat. 17. 12. Act. 4. 27, 28. Joh. 19. 11. Prov. 16. 33.

II. Although God knows whatsoever may, or can come to pass upon all supposed conditions *d*, yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to pass upon such conditions *e*.

d Acts 15. 18. 1 Sam. 23. 11, 12. Mat. 11. 21, 23. *e* Rom. 9. 11, 13, 16, 18.

III. By the decree of God, for the manifestation of his glory, some Men and Angels *f*, are predestinated unto e-

f 1 Tim. 5. 21. Mat. 25. 41.

verlasting life, and other fore-ordained to verlasting death *g*.

g Rom. 9. 22, 23. Eph. 1. 5, 6. Prov. 16. 4.

IV. These Angels and men thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished *h*. *h* 2 *Tim.* 2. 19. *John* 13. 18.

V. Those of Mankind that are predestinated unto life, God, before the foundation of the world was layd, according to his eternal and immutable purpose, & the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory *i*, out of his meer free grace and love, without any fore sight of faith or good works, or perseverance in either of them, or any other thing in the creature as conditions, or causes moving him thereunto *k*, and all to the praise of his glorious grace *l*.

i Eph. 1. 4, 9, 11. Rom. 8. 30. 2 Tim. 1. 9. *k* Thess. 5. 9. *k* Rom. 9. 11, 13, 16. Eph. 1. 4. 9. *l* Eph. 1. 6. 12.

VI. As God hath appointed the elect unto glory, so hath he, by the eternal & most

most free purpose of his will, fore-ordained all the meanes thereunto. *m* Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ *n*, are effectually called unto Faith in Christ, by his Spirit working in due season are justified, adopted, sanctified and kept by his power through faith unto salvation *p*. Neither are any other redeemed by Christ, effectually called justified, adopted, sanctified, and saved, but the Elect only *q*.

m 1 Pet. 1, 2. Eph. 1. 4, 5. Eph. 2. 10. 2 Thes. 2 ver. 13. *n* 1 Thess. 5. 9, 10. Tit. 2. 14. *o* Rom. 8. 30. Eph. 1. 5. 2 Thess. 2. 13. *p* 1 Pet. 1. 5. *q* Joh. 17 ver. 9. Rom. 8. 28. to the end. John 6. 64. 65 John. 10. 26. & 8. 47. 1 John 2. 19.

VII. The rest of Mankind God was pleased, according to the unsearchable counsel of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Soveraign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice *r*.

r Mat. 11. 25, 26. Rom. 9. 17, 18, 21, 22 2 Tim. 2. 19, 20. Jude 4, 1 Pet. 2. 8.

VII

VIII. The Doctrine of this high Mystery of Predestination is to be handled with special prudence and care *s*, that men attending the will of God revealed in his Word, and yeelding Obedience thereunto, may from the certainty of their effectual Vocation, be assured of their eternal Election *t*. So shall this Doctrine afford matter of praise reverence, and admiration of God *u*, & of humility, diligence, & abundant consolation to all that sincerely obey the Gospel *w*.

s Rom. 9. 20. Rom. 11. 33. Deut. 29. 29. *t* 2 Pet. 1. 10. *u* Eph. 1. 6. Rom. 11. 33. *w* Rom. 11. ver. 5, 6. 20. 2 Pet. 1. 10. Rom. 8. 33. Luk. 10. vers 20.

CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and Holy Ghost *a*, for the manifestation of the glory of his eternal Power, Wisdom, and Goodness *b*, in the beginning, to create, or make of nothing, the

a Heb. 1. 2. John 1. 2, 3. Gen. 1. 2. Job. 26. ver. 13. & 33. 4. *b* Rom. 1. v. 20. Jer. 10. 12. Ps. 104. 24. & 33. 5, 6.

World, and all things therein, whether visible or invisible, in the space of six dayes, and all very good *c*.

c Gen. 1. chap. Heb. 11. 3. Col. 1. 16. Act. 17 ver. 24.

II. After God had made all other Creatures, he created Man, male and female *d*, with reasonable and immortal souls *e*, indued with knowledge, righteousness, and true holiness, after his own Image *f*, having the Law of God written in their hearts *g*, and power to fulfil it *h*, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change *i*. Beside this Law written in their hearts, they received a command not to eat of the Tree of knowledge of good and evil, which, whiles they kept they were happy in their communion with God *k*, and had dominion over the Creatures *l*.

d Gen. 1. 27. *e* Gen. 2. 7. with Eccl. 12. 7. & Luk. 23. v. 43. & Matth. 10. 28. *f* Genes. 1. 26 Col. 3. v. 10. Eph. 4. v. 24. *g* Rom. 2. v. 14, 15 *h* Eccl. 7. 29. *i* Gen. 3. 6. Eccl. 7. 29. *k* Gen. 2 v. 17. & 3. 8, 9, 10, 11, 23. *l* Gen. 1. 26, 28.

CHAP. V.

Of Providence.

GOD the great Creator of all things, doth uphold *a*, direct, dispose, and govern all creatures, actions and things *b*, from the greatest even to the least *c*, by his most wise and holy providence *d*, according to his infallible foreknowledge *e*, and the free and immutable counsel of his own will *f*, to the praise of the glory of his Wisdom, Power, Justice, Goodness and Mercy *g*.

a Heb. 1. 3. *b* Dan. 4. 34. 35. Psalm 135. 6. Acts 17. 25, 26, 28. Job 38. 39, 40. 41. Chapters. *c* Matt. 10. 29, 30, 31. *d* Prov. 15. 3. Psal. 104. 24. & 145. 17. *e* Acts 15. 18. Psa. 94. 8, 9, 10, 11. *f* Eph. 1. 11. Psal 33. v. 10, 11. *g* Isai. 63. 14. Eph. 3. 10. Rom. 9. 17. Gen. 45. 7. Ps. 145. 7.

II. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly *h*; yet, by the same Providence he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently *i*.

h Act. 2. 23. *i* Gen. 8. 22. Jer. 31. 35. Exo. 21. 13. with Deut. 19. 5. 1 Kings 22. 28, 34. Isa. 10. 6, 7.

III. God in his ordinary Previdence, maketh uſe of means *k*, yet is free to work without *l*, above *m*, and againſt them at his pleaſure *n*.

k Acts 27. 31, 44. Eſai. 55. 10, 11. Hoſ. 2. 21, 22. *l* Hoſ. 1. 7. Math. 4. 4. Job 34. 10. *m* Rom. 4. 19, 20, 21. *n* 2 Kings 6. 6. Dan. 3. 27.

IV. The Almighty Power, unſearchable Wiſdom, and infinite Goodneſs of God ſo far manifeſt themſelves in his Prövidence, that it extendeth it ſelf even to the firſt fall, and all other ſins of Angels and Men *o*, and that not by a bare permiſſion *p*, but ſuch as hath joyned with it a moſt wiſe & powerful bounding *q* and otherwiſe ordering and governing of them in a manifold diſpenſation to his own holy ends *r*, yet ſo, as the ſinfulneſs thereof proceedeth only from the creature, and not from God, who being moſt holy and righteous, neither is, nor can be the author or approver of ſin *ſ*.

o Rom. 11. v. 32, 33, 34. 2 Sam. 24. v. 1. with 1 Chron. 21. 1. 1 King. 22. 22, 23 1 Chron. 10. ver. 4, 13, 14. 2 Sam. 16. 10. Acts 2. 23. & 4. v. 27, 28. *p* Act. 14. 16. *q* Pſ. 76. 10. 2 Kin. 19. v 23. *r* Gen. 50. 20. Iſa. 10. 6, 7, 12. *ſ* Jam 1. v. 13, 14, 17. 1 John 2. 16. Pſalm. 50. 21.

V. The most wise, righteous, and graeious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled *t*; and to raise them to a more close & constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends *u*.

t 2 Chron. 32. v. 25, 26, 31. 2 Sam. 24. v. 1. *u* 2 Cor. 12. 7, 8, 9. Psal. 73. throughout. & 77. v. 1, 10, 12: Mark 14. 66. to the end, with John 21. v. 15. 16, 17.

VI. As for those wicked and ungodly men, whom God as a righreous Judge, for former sins doth blind and harden *w*, from them he not onely with holds his grace, whereby they might have been enlightned in their understandings, and wrought upon in their hearts *x*: But sometimes also withdraweth the gifts

w Rom. 1. 24, 26, 28. & 11. 7, 8. *x* Deut. 29. vers 4.

which they had *y*; and expoſeth them to ſuch objects, as their corruption makes occaſions of ſin *z*, and withal gives them over to their own luſts, the temptations of the World, and the power of Satan *a*: Whereby it comes to paſs that they harden themſelves, even under thoſe meanes, which God uſeth for the ſoftning of others *b*.

y Mat. 13. 12. & 25. 29. *z* Deut. 2. 30. 2 Kings 8. 12, 13. *a* Pſ. 81. 11, 12. 2 Theſ. 2. 10, 11, 12 *b* Exo. 7. v. 3 with Exo. 8. 15, 32. 2 Cor. 2. 15, 16. Iſa 8. 14. 1 Pet. 2. 7, 8. Iſa. 6. 9, 10. with Acts 28. 26, 27.

VII. As the providence of GOD doth, in general reach to all creatures, ſo after a more ſpecial manner it taketh care of his Church, and diſpoſeth all things to the good thereof *c*.

c 1 Tim. 4. 10. Amos 9. 8, 9. Rom. 8. ver. 28. Iſai. 43. 3, 4, 5, 14.

CHAP. VI.

Of the fall of man, of Sin, and of the punishment thereof.

OUr firſt Parents, being ſeduced by the ſubtilty and temptation of Satan, ſinned in eating the forbidden fruit

fruit *a*. This their sin God was pleased, according to his wise and holy Councel, to permit, having purposed to order it to his own glory *b*.

a Gen. 3. 13. 2 Cor. 11. 3. *b* Rom. 11. 32.

II. By this sin they fell from their original righteousness and communion with God *c*, and so became dead in sin *d*, and wholly defiled in all the faculties and parts of soul and body *e*.

c Gen. 3. v. 6, 7. 8. Eccl. 7. v. 29. Rom. 3. v. 23. *d* Gen. 2. 17. Eph. 2. 1. *e* Tit. 1. 15. Gen. 6. 5. Jer. 17. 9. Rom. 3. 10, to 19.

III. They being the root of all mankind, the guilt of this sin was imputed *f*, and the same death in sin, and corrupted nature, conveyed to all their posterity descending from them by ordinary generation *g*.

f Gen. 1. v. 27, 28. & 2. v. 16, 17. and Acts 17. v. 26. with Rom. 5. ver. 12, 15, 16, 17, 18, 19. and 1 Cor. 15. 21, 22, 45, 49. *g* Ps 51. 5. Genes. 5. 3. Job 14. 4. & cap. 15. 14.

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good *h*,

h Rom. 5. 6. & 8. 7, & 7. 18. Col. 1. 21.

and wholly inclined to all evil *i*, do pro-
ceed all actual transgressions *k*.

i Gen. 6. 5. & cap. 8. 21. Rom, 3. 10, 11, 1
k Jam. 1. 14, 15. Eph. 2. 2, 3. Matt. 15. 19.

V. This corruption of nature durin
this life, doth remain in those that are re
generated *l*, and although it be throug
Christ pardoned and mortified, yet bot
it self, and all the motions thereof ar
truly and properly sin *m*.

l 1 John 1, 8. 10 Ro. 7. 14, 17, 18, 23. Jam. 3.
Prov. 20. 9. Eccl. 7. 20. *m* Rom. 7. 5, 7, 8, 2
Galat. 5. 17.

VI. Every sin, both original an
actual, being a transgression of th
righteous Law of God, and contrar
thereunto *n*, doth in it's own natur
bring guilt upon the sinner *o*, whereb
he is bound over to the wrath of God *p*
and curse of the Law *q*, and so made sub
ject to death *r*, with all miseries spiritu
al *s*, temporal *t*, and eternal *u*.

n 1 John 3. 4. *o* Rom. 2. 15. *p* Ephes. 2. 3.
q Galat. 3. v. 10. *r* Rom. 6. v. 23. *s* Ephes. 4. 18.
t Rom. 8. v. 20. Lam. 3. v. 39. *u* Matth. 25. v. 4
2 Thess. 1. 9.

CHA

CHAP. VII.

Of Gods Covenant with Man.

THE distance between God and the Creature is so great, that although reasonable Creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescention on Gods part, which he hath been pleased to express by way of Covenant *a*.

a Isai. 40. 13, --- 17. Job 9. 32, 33. 1 Sam. 2. v. 25. Psal. 113. 5, 6. & 100. 2, 3. Job 22. 2, 3. & 35. 7, 8. Luke 17. 10. Acts 17. 24. 25.

II. The first Covenant made with man, was a *Covenant of Works b*, wherein life was promised to *Adam*, and in him to his posterity *c*, upon condition of perfect and personal obedience *d*.

b Galat. 3. 12. *c* Rom. 10. v. 5. & 5. 12, to 20. *d* Gen. 2. 17. Gal. 3. 10.

III. Man by his fall having made himself uncapable of life by that Covenant, the Lord was pleased to make

a Second *e*, commonly called the *Covenant of Grace*: Wherein he freely offered unto sinners Life and Salvation by Jesus Christ, requiring of them faith in him, that they may be saved *f*, and promising to give unto all those, that are ordained unto life, his holy Spirit, to make them willing and able to beleeve *g*.

e Gal. 3, 21. Rom. 3, 20, 21. Gen. 3, 15. Esai 42, ver. 6. *f* Mark. 16. 15, 16. Joh. 3. 16. Rom. 10. ver. 6, 9. Gal. 3. 11. *g* Ezek. 36. 26, 27. John 6. vers 44. 45.

IV. This Covenant of Grace is frequently set forth in the scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed *h*.

h Heb. 9. 15, 16, 17. Heb. 7, 22. Luk. 22, 20. 1 Cor. 11. 25.

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel *i*. Under the Law it was administred by Promises, Prophecies, Sacrifices, Circumcision, the Pascal Lamb, and other types and ordinances delivered to the people of the

i 2 Cor. 3, 6, 7, 8, 9.

Jews,

Jews, all fore-signifying Christ to come *k*, which were for that time sufficient & efficacious, through the operation of the Spirit, to instruct and build up the Elect in Faith, in the promised Messiah *l*, by whom they had full remission of sins, and eternal salvation, and is called, *The Old Testament m.*

k Heb. 8, 9, 10. chapt. Rom. 4, 11. Col 2. 11, 12. 1 Cor. 5. 7. *l* 1 Cor. 10, 1, 2, 3, 4. Heb. 11, ver. 13, Joh 8, 56. *m* Gal. 3. 7, 8, 9, 14.

VI. Under the Gospel, when Christ the substance *n*, was exhibited, the Ordinances, in which his Covenant is dispensed, are the preaching of the Word, & the administration of the Sacraments, Baptism, & the Lords Supper *o*. Which, though fewer in number, & administred with more simplicity, and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy *p*, to all nations, both Jews & Gentiles *q*, and is called the New Testament *r*. There are not therefore Two

n Col. 2, 17. *o* Matth. 28. 19, 20. 1 Cor. 11. ver. 23, 24, 25. *p* Heb. 12. 22, to 28. Jer. 31. 33, 34. *q* Mat. 28. 19. Eph. 2. 15, 16, 17, 18, 19. *r* Luke 22 vers 20.

Co-

Covenants of grace differing in substance, but one and the same under various dispensations *f*.

f Gal. 3. 14, 16. Rom. 3. 21, 22, 23, 30. Psal. 32. 1. with Rom. 4. 36, 16, 17, 23, 24. Heb. 13. 8. Acts 15. vers 11.

CHAP. VIII.

Of Christ the Mediator.

IT pleased God, in his eternal purpose, to chuse and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and Man *a*, the Prophet *b*, Priest *c*, and King *d*, the Head and Saviour of his Church *e*, the Heir of all things *f*, and Judge of the World *g*, unto whom he did from all eternity give a people to be his seed *h* and to be by him in time redeemed, Called, Justified, Sanctified, and glorified *i*.

a Esai. 42. 1. 1 Pet. 1. 19, 20. John. 3. vers 16, 1 Tim. 2. 5. *b* Acts 3. 22. *c* Heb. 5. 5, 6. *d* Ps. 2. 6. Luke 1. 33. *e* Eph. 5. 23. *f* Heb. 1. 2. *g* Act. 17. ver. 31. *h* John. 17. 6. Psa. 22. 30. Esa. 53. ver. 10. *i* 1 Tim. 2. 6. Esa. 55, 4, 5. 1 Cor. 1 30.

II. The Son of God, the second person

ſon in the Trinity, being very and eternal God, of one ſubſtance, and equal with the Father, did, when the fulneſs of time was come, take upon him mans nature *k*, with all the eſſential properties, and common infirmities thereof, yet without ſin *l*, being conceived by the power of the holy Ghoſt, in the womb of the Virgin *Mary*, of her ſubſtance *m*. So that two whole, perfect, and diſtinct Natures, the Godhead and the Manhood were inſeparably joined together in one perſon, without converſion, Compoſition, or confuſion *n*. Which Perſon is very God, and very Man, yet one Chriſt, the only Mediator between God and Man.

k Ioh. 1. 1, 14. 1 Ioh. 5. 20. Phil. 2. 6. Gal. 4. 4. *l* Heb. 2. 14, 16, 17. Hebr. 4, 15. *m* Luke. 1. 27. 31, 35. Gal. 4. 4. *n* Luke 1. 35. Col. 2. 9 Rom. 9. vers 5. 1. Pet. 3. 18. 1 Tim. 3. 16. *o* Rom. 1. 3, 4. 2 Tim 2. 5.

III. The Lord Jeſus in his Humane Nature thus united to the Divine, was ſanctified and anointed with the holy Spirit above meaſure *p*, having in him all the treaſures of wiſdom and know-

p Pſal. 45. 7. Iohn 3. 34.

ledge

ledge *q*: in whom it pleased the Father that all fulness should dwell *r*: to the end that being holy, harmless, undefiled, and full of grace and truth *s*, he might be throughly furnished to execute the office of a Mediator, and Surety *t*. Which office He took not unto Himself, but was thereunto called by His Father *u*, who put all power and judgment into His hand, and gave Him commandment to execute the same *w*.

q Col. 2. 3. *r* Col. 1. 19. *s* Heb 7. 26. Joh. 1. 14. *t* Acts 10. 38. Heb. 12. 24. & 7. 22. *u* Heb. 5. 4, 5. *w* John 5. 22, 27. Mat. 28. 18. Act. 2. 36.

IV. This office, the Lord Jesus did most willingly undertake *x*, which that He might discharge, he was made under the Law *y*, and did perfectly fulfil it *z*, endured most grievous torments immediately in his soul *a*, and most painful sufferings in his body *b*; was crucified and dyed *c*. Was buried, and remained under the power of death, yet saw no corruption *d*. On the third day he rose

x Ps. 40. 7, 8. with Heb. 10. 5, to 10. Joh 10. 18. Phil. 2. 8. *y* Gal. 4. 4. *z* Mat. 3. 15. & 5. 17. *a* Mat. 26. v. 37, 38. Luke 22. 49. Mat. 27. 46. *b* Mat. 26, 27 chapt. *c* Phil. 2. 8. *d* Acts 2. 23, 24, 27. & 13. 37. Rom. 6. 9.

from

from the dead *e*, with the same body in which he suffered *f*, with which also he ascended into Heaven, and there sitteth at the right hand of his Father *g*, making intercession *h*, & shall return to judge Men and Angels, at the end of the World *i*.

e 1 Cor. 15. 3, 4. *f* Joh. 20. 25, 27. *g* Mark. 16 v. 19. *h* Rom. 8. 34. Heb. 9. 24. & 7. 25. *i* Rom. 14. v. 9, 10. Acts 1. 11. Acts 10. 42. Mat. 13. 40, 41, 42. Jude v. 6. 2 Pet. 2. 4.

V. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he through the eternal Spirit, once offered up unto God, hath fully satisfied the Justice of his Father *k*, and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him *l*.

k Rom. 5. 19. Heb. 9. 14, 16. & 10. 14. Ephes. 5. 2. Rom. 3. 25, 26. *l* Dan. 9. 24, 26. Col. 1. 19, 20. Eph. 1. 11 14. John 17. 2. Heb. 9. 12, 15.

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the Elect in all Ages successively from the beginning

of

of the world, in, and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the Woman which should bruise the Serpents Head: and the Lamb slain from the beginning of the world: being yesterday, and to day the same, and for ever *m*.

m Gal. 4. 4, 5. Gen. 3. 15. Rev. 13. 8. Heb. 13. vers 8.

VII. Christ in the work of Mediation acteth according to both Natures, by each Nature doing that which is proper to it self *n*; yet by reason of the unity of the person, that which is proper to one Nature, is sometimes in Scripture attributed to the person denominated by the other Nature *o*.

n Heb. 9. 14. 1 Pet. 3. 18. *o* Acts 20. 28. Joh. 3. 13. 1 John 3, 16.

VIII To all those for whom Christ hath purchased redemption, he doth certainly and effectually, apply and communicate the same *p*, making intercession for them *q*, and revealing unto them, in, and by the word, the myste-

p John 6. 37, 39. John 10. 15, 16. *q* 1 John 2. 1, Rom. 8. 34.

ries of salvation *r*, effectually perswading them by his Spirit, to beleeve, and obey, and governing their hearts by his Word and Spirit *s*, overcoming all their enemies by his Almighty Power and Wisdom, in such manner, and wayes, as are most consonant to his wonderful and unsearchable dispensation *t*.

r John 15. 13, 15. Eph. 1. 7, 8, 9. Joh. 17. 6. *s* John 14. 16. *Heb.* 12. 2. 2 Cor. 4. 13. Rom. 8. 9. 14. Rom. 15. 18, 19. Iohn 17. 17. *t* Ps. 110. 1, 1 Cor. 15. 25, 26. Mal. 4. 2, 3. Col. 2. 15.

Chap. IX.

Of Free-will.

GOD hath indued the will of man with that natural liberty, that is neither forced, nor by any absolute necessity of nature determined to do good or evil *a*.

a Mat. 17. 12. Jam. 1. 14. Deut. 30. 19.

II. Man, in his state of innocency, had freedome, and power, to will, and to do, that which was good, and well

pleasing to God *b*; but yet, mutabl
so that he might fall from it *c*.

b Eccl. 7. 29. Gen. 1. 26. *c* Gen. 2. 16, 1
Gen. 3. 6.

III. Man by his fall into a state o
sin, hath wholly lost all ability of Wi
to any spiritual good accompanying sa
vation *d*: so as a natural man, bein
altogether averse from that good *e*, &
dead in sinne *f*, is not able, by his ow
strength to convert himself, or t
prepare himself, thereunto *g*.

d Rom. 5. 6. Rom. 8. 7. John 15. 5. *e* Rom.
ver. 10, 12. *f* Eph. 2. 1, 5. Col. 2. 13. *g* Joh.
ver. 44, 65; Eph. 2. 2, 3, 4, 5. 1 Cor. 8. 14. Tit.
ver. 3, 4, 5.

IV. When God converts a sinner
and translates him into the state
grace; he freeth him from his natur
bondage under sinne *h*; and by h
grace alone, inables him freely to wi
& to do that which is spiritually good
yet so, as that by reason of his remai
ing corruption, hee doth not perfectl
nor onely, will that which is goo

h Col. 1. 13. Joh. 8. 34, 36. *i* Phil. 2.
Rom. 6. 18, 22.

but doth also will that which is evil *k*.

k Gal. 5. 17. Rom. 7. 15, 18, 19, 21, 23.

V. The will of man is made perfectly, and immutably free to good alone, in the state of glory only *l*.

l Eph. 4. 13. Heb. 12. 23. John 3. 2. Jude v. 24.

CHAP. X.

Of effectual Calling.

ALL those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call *a* by his Word and Spirit *b*, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ *c*, inlightning their minds spiritually and savingly to understand the things of God *d*; taking away their heart of stone, and giving unto them an heart of flesh *e*, renewing their

a Rom. 8. 3. & 11. 7. Eph. 1. 10, 11. *b* 2 Thes. 2. 13, 14. 2 Cor. 3. 3, 6. *c* Rom. 8. 2. Eph. 2. 1, 2. 3, 4, 5. 2 Tim. 1. 9, 10. *d* Acts 26, 18. 1 Cor. 2. 10, 12. Eph. 1. 17, 18. *e* Ezek. 36. 26,

wills, & by his Almighty Power determining them to that which is good *f*, and effectually drawing them to Jesus Christ *g*, yet so, as they come most freely, being made willing by his grace *h*.

f Ezek. 11. 19. & 36. 27. Phil. 2. 13. Deut. 30. v. 6. *g* Eph. 1. 19. John 6. 44, 45. *h* Can. 1. 4. Ps. 110. 3. John 6. 37. Rom. 6. 16, 17, 18.

II. This effectual Call is of Gods free and special grace alone, not from any thing at all foreseen in man *i*, who is altogether passive therein, until being quickned and renewed by the holy Spirit *k*, he is thereby inabled to answer this Call, and to imbrace the grace offered and conveyed in it *l*.

i 2 Tim. 1. 9. Titus 3. 4, 5. Ephes. 2. 4, 5, 8, 9. Rom. 9. 11. *k* 1 Cor. 2. 14. Rom. 8. 7. Eph. 2. 5. *l* John. 6. 37. Ezek. 36. 27. John 5. 25.

III. Elect Infants, dying in infancy are regenerated and saved by Christ through the Spirit *m*, who worketh when, and where, & how he pleaseth *n*. So also are all other elect persons who are uncapable of being outwardly called by the Ministry of the Word *o*.

m Luke 18. 15. 16. & Acts 2. 38, 39. & John v. 3, 5. & 1 John 5. 12. & Rom. 8. 9. compare *n* Joh. 3. 8. *o* 1 Joh. 5. 12. Acts 4. 12.

VI. Others not elected, although they may be called by the Ministers of the Word *p*, and may have some common operations of the Spirit *q*, yet they never truly come unto Christ, & therefore cannot be saved *r*: much less can men, not professing the Christian Religion be saved in any other way whatsoever, be they never so diligent, to frame their lives according to the light of Nature, & the Law of that Religion they do profess *s*. And, to assert & maintain, that they may, is very pernicious, and to be detested *t*.

p Matth. 22. 14. *q* Matth. 7. 22. & 13. 20, 21. Heb. 6. 4, 5. *r* Joh. 6. 64, 65, 66. & 8. 24. *s* Acts 4. v. 12. John 14. 6. & 4. 22. & 17. 3. Eph. 2. 12. *t* 2 John v. 9, 10, 11. 1 Cor. 16. 22. Gal. 1. 6, 7, 8.

CHAP. XI.

Of Justification.

THose whom God effectually calleth, hee also freely justifieth *a*; not by infusing righteousnes into them, but by pardoning their sins, and

a Rom. 8. 30. & 3. 24.

by accounting and accepting their pe
ſons as righteous: nor for any thin
wrought in them, or done by them, bu
for Chriſts ſake alone, nor by imputin
faith it ſelf, the act of beleeving, or a
other Evangelical obedience, to then
as their righteouſneſs; but by imputin
the obedience and ſatisfaction of Chri
unto them *b*, they receiving, and reſtin
on him and his righteouſneſs by faith
which faith they have not of themſelv
it is the gift of God *c*.

b Rom. 4. 5, 6, 7, 8. 2 Cor. 5. 19, 21. Rom.
22, 24, 25, 27, 28. Tit. 1. 5, 7. Eph. 1. 7. Jer. 23.
1 Cor. 1. 30, 31. Rom. 5. 17, 18, 19. *c* Acts 10.
Gal. 2. 16. Phil. 3. 9. Acts 13. 38, 39. Eph. 2. 7,

II. Faith thus receiving and reſtin
on Chriſt and his righteouſneſs, is t
alone inſtrument of Juſtification *d*; y
it is not alone in the perſon juſtifie
but it is ever accompanyed with all
ther ſaving graces, and is no dead fa
but worketh by love *e*.

d John 1. 12. Rom. 3. 28. & 5. 1. *e* Jam. 2.
22, 26, Gal. 5. 6.

III. Chriſt by his obedience, a
death, did fully diſcharge the debt

all those that are thus justified, and did make a proper, real, & full satisfaction *f*. to his Fathers justice in their behalfe, Yet in as much as he was given by the Father for them *g*, and his obedience & satisfaction accepted in their stead *h*, and both freely, not for any thing in them, their justification is only of free grace *i*; that, both the exact justice, and rich grace of God might be glorified in the justification of sinners *k*.

f Rom. 5. 8, 9, 10, 19. 1 Tim. 2. 5, 6. Heb. 10. v. 10, 14. Dan. 9. 24, 26, Isai 53. 4, 5, 6, 10, 11, 12. *g* Rom. 8. 32. *h* 2 Cor. 5. 21. Mat. 3. 17. Eph. 5. v. 2. *i* Rom. 3. 24. Ephes. 1. 7. *k* Rom. 3. 26. Eph. 2. 7.

IV. God did from all eternity, decree to justifie all the elect *l*, and Christ did in the fulnes of time, die for their sins, and rise again for their justification *m*; nevertheles, they are not justified, until the holy Spirit doth in due time actually apply Christ unto them *n*.

l Galat. 3. 8. 1 Pet. 1. 2, 19, 20. Rom. 8. 30. *m* Galat. 4. 4. 1 Timoth. 2. 6. Rom. 4. 25. *n* Coloss. 1. 21, 22. Galat. 2. 16. Tit. 3. 4, 5, 6, 7.

V.

by accounting and accepting their pe
sons as righteous: nor for any thi
wrought in them, or done by them, b
for Christs sake alone, nor by imputi
faith it self, the act of beleeving, or a
other Evangelical obedience, to the
as their righteousnes; but by imputi
the obedience and satisfaction of Chr
unto them *b*, they receiving, and rest
on him and his righteousnes by faith
which faith they have not of themsel
it is the gift of God *c*.

b Rom. 4. 5, 6, 7, 8. 2 Cor. 5. 19, 21. Rom.
22, 24, 25, 27, 28. Tit. 1. 5, 7. Eph. 1. 7. Jer. 23
1 Cor. 1. 30, 31. Rom. 5. 17, 18, 19. *c* Acts 10.
Gal. 2. 16. Phil. 3. 9. Acts 13. 38, 39. Eph. 2. 7

II. Faith thus receiving and rest
on Christ and his righteousnes, is t
alone instrument of Justification *d*;
it is not alone in the person justifie
but it is ever accompanyed with all
ther saving graces, and is no dead fa
but worketh by love *e*.

d John 1. 12. Rom. 3. 28. & 5. 1. *e* Jam. 2.
22, 26, Gal. 5. 6.

III. Christ by his obedience, a
death, did fully discharge the debt

all those that are thus justified, and did make a proper, real, & full satisfaction *f*. to his Fathers justice in their behalfe, Yet in as much as he was given by the Father for them *g*, and his obedience & satisfaction accepted in their stead *h*, and both freely, not for any thing in them, their justification is only of free grace *i*; that, both the exact justice, and rich grace of God might be glorified in the justification of sinners *k*.

f Rom. 5. 8, 9, 10, 19. 1 Tim. 2. 5, 6. Heb. 10. 10, 14. Dan. 9. 24, 26, Isai 53. 4, 5, 6, 10, 11, 12. *g* Rom. 8. 32. *h* 2 Cor. 5. 21. Mat. 3. 17. Eph. 5. 2. *i* Rom. 3. 24. Ephes. 1. 7. *k* Rom. 3. 26, Eph. 2. 7.

IV. God did from all eternity, decree to justifie all the elect *l*, and Christ did in the fulnes of time, die for their sins, and rise again for their justification *m*; nevertheles, they are not justified, until the holy Spirit doth in due time actually apply Christ unto them *n*.

l Galat. 3. 8. 1 Pet. 1. 2, 19, 20. Rom. 8. 30. *m* Galat. 4. 4. 1 Timoth. 2. 6. Rom. 4. 25. *n* Coloss. 1. 21, 22. Galat. 2. 16. Tit. 3. 4, 5, 6, 7.

V.

V. God doth continue to forgive th
sins of those that are justified *o*; an
although they can never fall from th
state of justification, yet they may b
their sins fall under Gods fatherly di
pleasure, and not have the light of hi
countenance restored unto them, unt
they humble themselves, confess the
sins, beg pardon, & renew their Fait
and Repentence *q*.

o Mat. 6. 12. 1 John. 1. 7, 9. 1 John. 2. 1, 2 Luke 22. 32. John. 10. 28. Heb. 10. 14. *q* Psal. 31, 32, 33. Psal. 51. 7, 8, 9, 10, 11, 12. Psal. 32. Mat. 26. 75. 1 Cor. 11. 30, 32. Luk. 1. 20.

VI. The justification of believer
under the old Testament, was in al
these respects one & the same with th
justification of believers under the Nev
Testament *r*.

r Gal. 3. 9, 13, 14. Rom. 4. 22. 23, 24. Heb. 13.

Chap. XII.

Of Adoption.

ALL those that are justified, Go
vouchsafeth in, and for his onely
Son Jesus Christ, to make partakers o
the

the grace of Adoption *a*; by which they are taken into the number, and enjoy the Liberties & privileges of the Children of God *b*. Have his name put upon them *c*, receive the Spirit of Adoption *d*, have access to the Throne of Grace with boldness, are enabled to cry Abba Father *f*, are pitied *g*, protected *h*, provided for *i*, and chastened by him as by a Father *k*, yet never cast off *l*, but sealed to the day of redemption *m*, and inherit the promises as heirs of everlasting salvation *o*.

a Eph. 1. 5. *b* Gal. 4. 4, 5. Rom. 8. 17. Iohn. 1. 12. *c* Jer. 14. 9. 2 Cor. 6. 18. Rev. 3, 12. *d* Rom. 8. 15. *e* Eph. 3. 12. Rom. 5. 2. *f* Gal. 4. 6. *g* Ps. 103. 13. *h* Prov. 14. 26. *i* Mat. 6. 30, 32. 1 Pet. 5. 7. *k* Heb. 12. 6. *l* Lam. 3. 31. *m* Eph 4. 30. *n* Heb. 6. 12. *o* 1 Pet. 1. 3, 4. Heb, 1. 14.

Chap. XIII.

Of Sanctification.

They who are effectually called, and regenerated, having a new heart,

and a new spirit, created in them, are further sanctified really and personally through the vertue of Christs death and resurrection *a*, by his Word and Spirit dwelling in them *b*: the dominion of the whole body of sin is destroyed *c*, and the several lusts thereof are more and more weakned and mortified *d*; and they more and more quickned and strengthened in all saving graces *e*, to the practise of true holiness, without which no man shall see the Lord *f*.

a 1 Cor. 6: 11. Acts 20. 32. Phil. 3. 10. Rom 6. 5, 6. *b* John. 17. 17. Eph. 5. 26. 2 Thess. 2. vers 13. *c* Rom. 6. 6. 14. *d* Gal. 5. 24. Rom. 8. 13. *e* Col. 1. 11. Eph 3. 16, 17, 18, 19. *f* 2 Cor. 7. 1. Heb. 12. 14.

II. This Sanctification is throughout, in the whole man *g*, yet imperfect in this life, there abideth still some remnants of corruption in every part *h*, whence ariseth a continual, and irreconcileable War; the flesh lusting against the Spirit, and the Spirit, against the flesh *i*.

g 1 Thes. 5. 23. *h* 1 Joh. 1 10. Rom. 7. 18. 23. Phil. 3. 12. *i* Gal. 5. 17. 1 Pet. 2. 11.

III

III. In which war, although the remaining corruption, for a time, may much prevail *k*; yet through the continual supply of strength from the Sanctifying Spirit of Christ, the regenerate part doth overcome *l*: and so the Saints grow in grace *m*, perfecting holiness in the fear of God *n*.

k Rom 7. 23. *l* Rom. 6. 14. 1 John. 5. 4. Eph. 4. v. 15, 16. *m* 2 Pet. 3. 18. 2 Cor. 3. 18. *n* 2 Cor. 7. 1.

CHAP. XIV.

Of Saving Faith.

THE grace of Faith, whereby the Elect are inabled to beleeve to the saving of their souls *a*, is the work of the Spirit of Christ in their hearts *b*, & is ordinarily wrought by the Ministry of the word *c*, by which also, and by the administration of the Sacraments & Prayer, it is increased and strengthened *d*.

a Heb. 10. 39. *b* 2 Cor. 4. 13. Eph. 1. 17, 18, 19. Eph. 2. 8. *c* Rom. 10. 14, 17. *d* 1 Pet. 2. 2. Acts 20. 32. Rom. 4, 11. Luke 17. 5. Rom. 1, 16, 17.

II. By this Faith, a Christian beleeveth to be true, whatsoever is revealed in the Word, for the authority of GOD himself speaking therein *e*, and acteth differently upon that which each particular passage thereof containeth; yeelding Obedience to the Commands *f*, trembling at the threatnings *g*, and embracing the promises of God for this life, and that which is to come *h*. But the principal Acts of saving faith, are Accepting, Receiving, and Resting upon Christ alone for Iustification, Sanctification, and Eternal life, by vertue of the Covenant of Grace *i*.

e John. 4. 42. 1 Thes. 3. 13. 1 Joh. 5. 10. Acts 24. 14. *f* Rom. 16. 26. *g* Isa. 66. 2. *h* Heb. 11. 13. 1 Tim. 4. 8. *i* John. 1. 12. Acts 16. 31. Gal. 2. 20. Acts 15. 11.

III. This Faith is different in degrees, weak, or strong, *k*, may be often and many wayes assailed, & weakned, but gets the victory *l*; growing up in many to the attainment of a full assurance through Christ *m*, who is both

k Heb. 5. 13, 14. Rom. 4. 19, 20. Mat. 8. 10. Mat. 6. v. 30. *l* Luk. 22. 31, 32. Eph. 6. 16. John 5. 4. *m* Heb. 6. 11, 12. Heb. 10. 22. Col. 2. 2.

the Author and finisher of our faith *n*.

n Heb. 12. 2.

CHAP. XV.

Of repentance unto life.

REpentance unto life, is an Evangelical grace *a*, the Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of Faith in Christ *b*.

a Zach. 12. 10. Acts 11. 18. *b* Luke 24. 47. Mark. 1. 15. Acts 20. 21.

II. By it a sinner, out of the sight & sense, not only of the danger, but also of the filthines, and odiousnes of his sins, as contrary to the holy nature, & righteous Law of God; &, upon the apprehension of his mercy in Christ to such as are penitent, so grives for, & hates his sins, as to turn from them all unto God *c*, purposing and endeavouring to walk with him in all the wayes of his commandements *d*.

c Ezek. 18. 30, 31. & 36. 31. Is. 30. 22. Ps. 51. 4. Jer. 31. 18. 19. Joel 2. 12, 13. Amos 5. 15. Ps. 119. 128. 2 Cor. 7. 11. *d* Ps. 119. 6. 59. 106. Luke 1. 6. 2 Kings 23. 25.

III.

III. Although Repentance be not to be rested in, as any satisfaction for sin, or any cause of the Pardon thereof *e*, which is the Act of Gods free grace in Christ *f*, yet is it of such necessity to all sinners, that none may expect pardon without it *g*.

e Eze. 36. 30, 32. & 16. 61, 62, 63. *f* Hos. 14. 2, 4. Rom. 3. 24. Ephes. 1. 7. *g* Luke. 13. 3. 5. Act. 17. 30, 31.

IV. As there is no sin so small, but it deserves damnation *h*, so there is no sin so great, that it can bring damnation upon those who truly repent *i*.

h Rom. 6. 23. Rom. 5. 12. Mat. 12. 36. *i* Esa. 55. v. 7. Rom. 8. 1. Esai. 1. 16, 18.

V. Men ought not to content themselves with a general repentance, but it is every mans duty to endeavour to repent of his particular sins particularly *k*.

k Psal. 19. 13. Luke 19. 8. 1 Tim. 1. 13. 15.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof *l*, upon

l Psal. 51. 4, 5, 7, 9, 14. & 32. 5, 6.

which

which, and the forsaking of them, he shall find mercy *m*: So he that Scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publicke confession, and sorrow for his sins, to declare his repentance to those that are offended *n*, who are thereupon to be reconciled to him, & in love to receive him *o*.

m Prov. 28. 13. 1 John. 1. 9. *n* Jam. 5. 16. Luk. 17. 3, 4. Josh. 7. 19. Psalme 51. throughout *o* 2 Cor. 2. 8.

Chap. XVI.

Of good Works.

GOod works are only such as God hath commanded in his holy Word *a*, and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intention *b*.

a Micah. 6. 8. Rom. 12. 2. Heb 13. 21. *b* Mat. 15. 9. Esa. 29. 13. 1 Pet. 1. 18. Rom. 10. 2. John. 16. 2. 1 Sam. 15. 21, 22, 23.

II. These good Works done in Obedience to Gods Commandments, are the

the fruits and evidences of a true and lively faith *c*; and by them believers manifest their thankfulnes *d*, strengthen their assurance *e*, edify their brethren *f*, adorn the profession of the Gospel *g*, stop the mouths of the adversaries *h*, & glorifie God *i*, whose workmanship they are, created in Christ Jesus thereunto *k*, that having their fruit unto holiness, they may have the end, Eternall life *l*.

c Jam. 2. 18, 22. *d* Ps. 116. 12, 13. 1 Pet. 2. 9. *e* 1 John 2. 3, 5. 2 Pet. 1. 5. to 10. *f* 2 Cor. 9. 2. Mat. 5. 16. *g* Tit. 2. 5, 9, 10, 11, 12. 1 Tim. 6. 1. *h* 1 Pet. 2. 15. *i* 1 Pet. 2. 12. Phil. 1. 11. Joh. 15. v. 8. *k* Eph. 2. 10. *l* Rom. 6. 22.

III. Their ability to do good works, is not at all of themselves, but wholly from the Spirit of Christ *m*. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same holy Spirit, to work in them to will & to do of his good pleasure *n*: yet are they not hereupon to grow negli-

m John 15. 4, 6. Ezek. 36. 26, 27. *n* Phil. 2. 13. & 4. 13. 2 Cor. 3. 5.

gent,

gent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them *o*.

o Phil. 2. 12. Heb. 6. 11, 12. 2 Pet. 1. 3, 5, 10, 11. Isai. 64. 7. 2 Tim. 1. 6. Acts 26. 6, 7. Jude v. 20, 21.

IV. They who in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do *p*.

p Luk. 17. 10. Neh. 13. 22. Job 9. 2, 3. Gal. 5. 17.

V. We cannot, by our best works, merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and, the infinite distance that is between us and God, whom, by them, we can neither profit nor satisfie for the debt of our former sins *q*, but when we have done

q Rom. 3. 20. Rom. 4. 2, 4, 6. Ephes. 2. 8, 9. Tit. 3. 5, 6, 7. Rom. 8. 18. Ps. 16. 2. Job 22. 2, 3. & 35. 7, 8.

all

all we can, we have done but our duty and are unprofitable servants *r*; and because as they are good, they proceed from his Spirit *s*, and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of Gods judgment *t*.

r Luke 17. 10. *s* Gal. 5. 22, 23. *t* Isai 64. 6. Gal. 5, 17. Rom. 7. 15, 18. Ps. 143. 2. Ps. 130. 3.

VI. Yet notwithstanding the persons of Believers, being accepted through *Christ*, their *good works also* are accepted in him *u*, not as though they were in this life wholly unblameable and unreprovable in Gods sight *w*: but that, he looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections *x*.

u Eph. 1. 6. 1 Pet. 2. 5. Exod. 28. 38. Gen. 4. with Hebrew 11. 4. *w* Job 9. 20. Psalm 143. *x* Heb. 13. 20, 21. 2 Corinth. 18. 12 Heb. 16. Mat. 25. 21, 23.

VII. Works done by unregenerate men, although for the matter of them they may be things which God com-

mand

mands; and of good use both to themselves, and others *y*; yet because they proceed not from a heart purified by faith *z*, nor are done in a right manner, according to the Word *a*, nor to a right end, the glory of God *b*, they are therefore sinful, and cannot please God, or make a man meet to receive grace from God *c*. And yet their neglect of them is more sinful and displeasing unto God *d*.

y 2 Kings 10. 30, 31. 1 Kings 21. 27, 29. Phil. 1. 15, 16, 18. *z* Gen. 4, 5. with Heb. 11. 4. & 11. 6. 1 Cor. 13. 3. Isa. 1. 12. *b* Matth. 6. 2, 5, 16. Hag. 2. 14. Tit 1. 15. Amos 5. 21, 22. Hos. 1. 4. Rom. 9. 16. Titus 3. 5. *d* Psalm 14. 4. & 36. 3. Job 21. 14, 15. Mat. 25. 41. to 45. & 23. 23.

Chap. XVII.

Of the Perseverance of the Saints.

They whom God hath accepted in his beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally fall away from the state of Grace: but shall certainly per-

perſevere therein to the end, and be eternally ſaved *a*.

a Phil. 1. 6. 2 Pet. 1. 10. Iohn 10. 28, 29. 1 Joh. v. 9. 1 Pet. 1. 5, 9.

II. This perſeverance of the Saints depends not upon their own free will but upon the immutability of the Decree of Election, flowing from the free and unchangeable love of God the Father *b*; upon the efficacy of the merit and interceſſion of Jeſus Chriſt *c*; the abiding of the Spirit, and of the ſeed of God within them *d*, and the nature of the covenant of grace; from all which ariſeth alſo the certainty & infallibility thereof *f*.

b 2 Tim. 2. 18, 19. Ier. 31. 3. *c* Heb. 10. 10, 14 & 13. 20, 21. & 9. 12. to 15. Rom. 8. 33, to the end Iohn 17. 11, 24. Luke 22. 32. Heb. 7. 25. *d* Iohn 14. 16, 17. 1 Iohn 2, 27. 1 Iohn 3. 9. *e* Ier. 32 vers 40. *f* Iohn 10. 28. 2 Theſſ. 3. 3. 1 Iohn 2 vers 19.

III. Nevertheleſs, they may, through the temptations of Satan, and of the World, the prevalency of corruption remaining in them, and the neglect of the means of their preſervation, fall

into grievous sins *g*; and for a time continue therein *h*; whereby they incur Gods displeasure *i*, and grieve his holy Spirit *k*, come to be deprived of some measure of their graces and comforts *l*, have their hearts hardened *m*, and their consciences wounded *n*, hurt, and scandalize others *o*, and bring temporall judgements upon themselves *p*.

g Mat. 26. 70, 72, 74. *h* Psal. 51. title & v. 14. Isai 64. 5, 7, 9. 2 Sam. 11. 27. *k* Ephes. 4. 30. Psal. 51. 8, 10, 12. Rev. 2. 4. Cant. 5. 2, 3, 4, 6. *m* Isai 36. 17. Mark 6. 52. & 16. 14. *n* Ps. 32. 3, 4. & 51. 8. *o* 2 Sam. 12. 14. *p* Ps. 89. 31, 32. 1 Cor. 11. 32.

CHAP. XVIII.

Of the assurance of grace, and salvation.

ALthough hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes, and carnal presumptions of being in the favour of God, and estate of salvation *a*,

a Iob 8. 13, 14. Mic. 3. 11. Deut. 29. 19. Ioh. 8. v. 41.

which hope of theirs shall perish *b* yet such as truely believe in the Lor Jesus, and love him in sincerity, en deavourig to walk in all good con science before him, may, in this life, b certainly assured that they are in th state of grace *c*, and may rejoyce in th hope of the glory of God, which hop shall never make them ashamed *d*.

b Mat. 7. 22, 23. *c* 1 John 2. 3. & 3. 14, 18, 1 21, 24. & 5. 13. *d* Rom. 5. 2, 5.

II. This certainty is not a bare con jectural and propable perswasion grounded upon a fallible hope *e*: b an infallible assurance of faith, founde upon the divine truth of the promis of salvation *f*, the inward evidence those graces unto which these promis are made *g*, the testimony of the spi of Adoption witnessing with our sp rits, that we are the Children of God which Spirit is the earnest of our inher tance, whereby we are sealed to th day of redemption *i*.

e Heb. 6. 11, 19. *f* Heb. 6. 17, 18 *g* 2 Pet. v. 4, 5, 10, 11. 1 John 2. 3. & 3. 14. 2 Cor. 1. 1 *h* Rom. 8. 15, 16. *i* Eph. 3. 13, 14. & 4. 2 Cor. 1. 21, 22.

II

III. This infallible assurance doth not so belong to the essence of *Faith*, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it *k*: Yet being enabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means attain thereunto *l*. And therefore it is the duty of every one to give all diligence to make his calling and election sure *m*, that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of his assurance *n*: so far is it from inclining men to looseness *o*.

k 1 John 5. 13. Isai 50. 10. Mark, 9. 24. Ps. 88. throughout. & 77. 1, to 12. *l* 1 Cor. 2. 12. 1 John 4. 13. Heb. 6. 11, 12. Eph. 3. 17, 18, 19. *m* 2 Pet. 1. 10. *n* Rom. 5. 1, 2, 5. Rom. 14. 17. & 15. 13. Eph. 1, 3, 4. Psal. 4. 6, 7. & 119. 32. *o* 1 Joh. 2. 1, 2. Rom. 6. 1, 2. Titus, 2. 11, 12, 14. 2 Cor. 7. 1. Rom. 8. 1, 12. 1 John 3. 2, 3. Psa. 130. 4. 1 John 1. 6, 7.

IV. True believers may have the
ſurance of their ſalvation divers wa
ſhaken, diminiſhed, & intermitted,
by negligence in preſerving of it,
falling into ſome ſpecial ſin, whi
woundeth the conſcience, and gr
veth the Spirit, by ſome ſudden or
hement temptation, by Gods wi
drawing the light of his countenanc
and ſuffering even ſuch as fear him,
walk in darknes, & to have no light
yet are they never utterly deſtitute
that *Seed of God*, and life of faith,
love of Chriſt and the brethren,
ſincerity of heart, and conſcience
duty, out of which, by the operat
of the Spirit, this aſſurance may in
time be revived *q*, and by the which
the mean time they are ſupported fr
utter deſpair.

p Can. 5. 2, 3, 6. Pſ. 51, 8. 12, 14. Eph. 4.
31. Pſ. 77. 1, to 10. Matt. 26, 69, to 72. Pſ.
v. 22. & 88, throughout. Iſa. 50. 10. *q* 1 Joh. 3.
Luk. 22. 32. Job 13. 15. Pſ. 73. 15. & 51. 8,
r Mich. 7. 7, 8, 9. Jer. 32. 40. Iſa. 45. 7, 8, 9.
Pſal. 22. 1. & 88, throughout.

CHAP. XIX.

Of the Law of God.

GOD gave to *Adam* a Law, as a Covenant of works, by which he bound him, and all his posterity, to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatned death upon the breach of it; & endued him with power, and ability to keep it *a*.

a Gen. 1. 26, 27. with. Gen. 2. 17. Rom. 2. v. 14, 15. & 10. 5. & 5. 12, 19. Galat. 3. 10, 12. Eccl. 7. 29. Job 28. 28.

II. This Law, after his fall, continued to be a perfect Rule of righteousnes, and such, as was delivered by God upon Mount Sinai, in ten Commandements, & written in two Tables *b*; the four first Commandements containing our duty towards God, and the other six, our duty to Man *c*.

b Jam. 1. 25. & 2. 8, 10, 11, 12. Rom. 13. 8, 9. Deut. 5. 32. & 10. 4. Exod. 34. 1. *c* Matth. 2. v. 37, to 40.

III. Beside this law, commonly called Moral, God was pleased to give the

people of Israel, as a Church under a
Ceremonial Laws, containing seve
typical Ordinances, partly of W
ship, Prefiguring Christ, his grac
actions, sufferings and benefits *d*,
partly holding forth divers instructi
of moral duties *e*. All which Cere
nial Laws are now abrogated under
New Testament *f*.

d Heb. 9. Chap. Heb. 10. 1 Gal. 4. 1, 2, 3. Co
17. *e* 1 Cor. 5, 7. 2 Cor. 6. 17. Jude vers 23. *f*
2. 14, 16, 17. Dan. 9. 27. Eph. 2. 15, 16.

IV. To them also, as a body po
tick, he gave sundry Judicial Law
which expired together with the st
of that people; not obliging any ot
now, further than the general equ
thereof may require *g*.

g Exod. 21. Chapter. Exod. 22. 1. to 29.
49. 10. with 1 Pet. 2. 13, 14. Mat. 5. 17. with ver.
39. Cor. 9. 8, 9, 10.

V. The Moral Law doth for e
bind all, as well justified persons,
others, to the Obedience thereof *h*:
that not only in regaird of the mat
contained in it, but also in respect

h Rom. 13. 8, 9, 10. Eph. 6. 2. 1 John.
4. 7, 8.

er the authority of God the Creator, who eve gave it *i*. Neither doth Christ in the Gos- Wpel any way dissolve, but much strengrac then this obligation *k*.

i Jam. 2. 10, 11. *k* Mat. 5. 17, 18, 19. Jam. 2. 8. Rom. 3. 31.

VI. Although true Believers be not er under the law, as a covenant of works, to be thereby justified or condemned *l*; Co yet it is of great use to them, as well as *f* to others, in that as a rule of life infor- ming them of the will of God, & their po duty, it directs & binds them to walk Law accordingly *m*, discovering also the sin- ful pollutions of their nature, hearts ot and lives *n*: So as, examining them- qu selves thereby, they may come to fur- ther conviction of humiliation for, and . G hatred against sin *o*, together with a clear ver sight of the need they have of Christ, and the perfection of his Obedience *p*.

e *l* Rom. 6. 14. Gal. 2. 16. Gal. 3. 13. Gal. 4. 4, 5. s, Acts 13. 39. Rom. 8. 1. *m* Rom. 7. 12, 22, 25. Ps. *b*: 119. 4, 5, 6. 1 Cor. 7. 19. Gal. 5. 14, 16, 18, 19. nat 20, 21, 22, 23. *n* Rom. 7. 7. Rom. 3. 20. *o* Jam. ct 1. 23, 24, 25. Rom. 7. 9, 14, 24. *p* Gal. 3. 24. Rom. 7. 24, 25, Rom. 8. 3, 4.

It is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin *q*; and the threatnings of it serve to shew, what, even their sins deserve; and, what Afflictions in this life they may expect for them, although freed from the curse thereof threatned in the Law *r*. The promises of it, in like manner shew them Gods approbation of Obedience, and what blessings they may expect upon the performance thereof *s*; although not as due to them by the Law, as a Covenant of Works *t*. So as a mans doing good, and refraining from evil, because the Law encourageth to the one, and deterreth from the other, is no evidence of being under the Law, and not under Grace *u*.

q Iam. 2. 11. Ps. 119. 101, 104, 128. *r* Ezra 9. 13, 14. Psal. 89. 30, to 34. *s* Levit. 26. 1. to 14. with 2 Cor. 6. 16. Eph. 6. 2, 3. Ps. 37. 11. Mat. 5. 5. Ps. 19. 11. *t* Gal. 2. 16. Luk. 17. 10. *u* Rom. 6. 12, 14. 1 Pet. 3. 8, to 12. with Psalm 34. 12, 13, 14, 15, 16. Heb. 12: ver. 28, 29.

VII. Neither are the forementioned Uses of the Law, contrary to the

grace of the Gospel, but do sweetly comply with it *w*, the Spirit of Christ subduing and enabling the will of man to do that, freely, and chearfully, which the will of God revealed in the Law, requireth to be done *x*

w Galat. 3. 21. *x* Ezek. 36. 27. Heb. 8. 10. with Ier. 31. v. 33.

Chap. XX.

Of Christian Liberty, and Liberty of Conscience.

The Liberty which Christ hath purchased for Believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the Moral Law *a*, and, in their being delivered from this present evil world, bondage to Satan, and dominion of sin *b*, from the evil of Afflictions, the sting of death, the victory of the grave, and everlasting damnation *c*, as also, in their free ac-

a Tit. 2. 14. 1 Thes. 1. 10. Gal. 3. 13. *b* Gal. 1. 4. Col. 1. 13. Acts 26. 18. Rom. 6. 14. *c* Rom. 8. 28. Ps. 119. 71. 1 Cor. 15. 54, 55, 56, 57. Rom. ver. 1.

cess

ceſs to God *d*, and ther yeelding obe
ence unto him, not out of ſlaviſh fea
but a child-like love and willing mind
All which were common alſo to B
leevers under the Law *f*. But und
the New Teſtament, the liberty
Chriſtians is further enlarged, in the
freedom from the yoke of the Cerem
nial Law, to which the Jewiſh Chur
was ſubjected *g*, and in greater bol
neſs of acceſs to the Throne of grace
and in fuller communication of t
free Spirit of God; than Beleevers u
der the Law did ordinarily parta
of *i*.

d Rom. 5. 1, 2. *e* Rom. 8. 14, 15. 1 Ioh. 4. 1
f Galat. 3. 9. 14. *g* Gal. 4. 1, 2, 3, 6, 7. &
Acts 15. 10, 11. *h* Heb. 4. 14, 16. & 10. 9,
21, 22. 1 Iohn 7. 38, 39. 2 Cor. 3. 13, 17, 18.

II. God alone is Lord of the Co
ſcience *k*, and hath left it free from
Doctrines and Commandments
men, which are in any thing contr
to his Word, or beſide it, if matters
Faith, or Worſhip *l*. So that, to belee

k Jam. 4. 12. Rom. 14. 4. *l* Acts 4. 19.
v. 29. 1 Cor. 7. 23. Mat. 23, 8, 9, 10. 2 Co
v. 24. Mat. 15. 9.

such Doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience *m*; and the requireing of an implicite faith, and an absolute & blind obedience, is, to destroy liberty of conscience, and reason also *n*.

m Col. 2. 20, 22, 23. Gal. 1. 10. & 2. 4, 5. & 5. 1. *n* Rom. 10. 17. & 14. 23. Isai 8. 20. Acts 17. 11. John 4. 22. Hos. 5. 11. Revel. 13. 12. 16, 17. Jer. 8. 9.

III. They, who upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the dayes of our life *o*.

o Gal. 5. 13. 1 Pet. 2. 16. 2 Pet. 2. 19. John 8 v. 34. Luke 1. 74, 75.

IV. And because the Powers which God hath ordained, & the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold & preserve one another, They, who upon pretence of Christian liberty, shall oppose any lawful Power, or the

law-

lawful exercise of it, whether it be civil or ecclesiastical, resist the Ordinance of God *p*. And for their publishing such Opinions, or maintaining of such Practises, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation, to the power of Godliness, or such erroneous Opinions or Practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external Peace and Order which Christ hath established in the Church, they may lawfully be called to account and proceeded against by the Censures of the Church *q*, and by the power of the civil Magistrate *r*.

p Matth. 12. 25. 1 Pet. 2. 13, 14, 16. Rom. 13. v. 1, to 8. Heb. 13. 17. *q* Ro. 1. 32, with 1 Corinth. 5. 1, 5, 11, 13. 2 John v. 10, 11. 2 Thess. 3. v. 14. & 1 *Tim.* 6. 3, 4, 5. & Tit. 1. 10, 11, 13. & Tit. 3. 10. with Mat. 18. 15, 16, 17. 1 Tim. 1. 19. v. 20. Revel. 2. 2, 14, 15, 20. *r* Deut. 13. 6. & 17. 12. Rom. 13: 3, 4. with 2 John ver. 10, & 11. Ezra 7. 23, 25, to 28. Rev. 17. 12, 16, 17. Neh. 9. 34. vers. 15, 17, 21, 22, 25, 30. 2 Kings 23. 5. & 9, 20, 21. 2 Chron. 34. 33. & cap. 15. 12, 13. Dan. 3. 29. 1 Tim. 2. 2. Isai. 49. 23. Zec. 13. 2.

Chap. XXI.

Of Religious Worship, and the Sabbath Day.

THe light of Nature ſheweth that there is a God, who hath Lordſhip and Soveraignity over all, is good, & doth good unto all, & is therefore to be feared, loved, praiſed, called upon, truſted in, & ſerved with all the heart, & with all the ſoul, & with all the might *a*. But the acceptable way of worſhipping the true God, is inſtituted by himſelf, and ſo limited by his own revealed Will, that he may not be Worſhipped according to the imagination and devices of men, or the ſuggeſtions of Satan, under any viſible repreſentation, or any other way, not preſcribed in the holy Scripture *b*.

a Rom. 1. 20. Acts 17. 24. Pſ. 119. 68. Jer. 10. 7. Pſ. 31. 23. & 18. 3. Rom. 10. 12. Pſ 62. 8. Joſ. 24. 14. Mark 12. 33, *b* Deut. 12. 32. Mat. 15. 9. Acts 17. 25. Mat. 4. 9, 10. Deut. 4. 15, to 20. Exod. 20. 4, 5, 6. Coloſſ. 2. 23.

II.

II. Religious Worship is to be gi to God, the Father, Son, and H Ghost, and to him alone *c*; not to A gels, Saints, or any other creature and since the Fall not without a Me ator, nor in the mediation of any ot but of Christ alone *e*.

c Mat. 4. 10. with John 5. 23. and 2 Cor. 14. *d* Col. 2. 18. Rev. 19. 10. Rom. 1. 25. *e* J 14. 6. 1 Tim. 2. 5. Eph. 2. 18. Col. 3. 17.

III. Prayer, with thanksgiving, be one special part of Religious worshi is by God required of all men *g*, a that it may be accepted, it is to be m in the name of the Son *h*, by the h of his Spirit *i*, according to his wil with understanding, reverence, hum ty, fervency, faith, love, & persevera *l*, and if vocal, in a known tongue *m*

f Phil. 4. 6. *g* Psal. 65. 2. *h* John. 14. 13 1 Pet. 2. 5. *i* Rom. 8. 26. *k* 1 Joh. 5. 14. *l* Pl v. 7. Eccles. 5. 1, 2. Heb. 12. 28. Gen. 18. 27. 5. 16. Jam. 1. 6, 7. Mark. 11. 24. Mat. 6. 12, 14 Col. 4. 2. Eph. 6. 18. *m* 1 Cor. 14. 14.

IV. Prayer is to be made for thi lawful *n*, & for all sorts of men livi

n 1 John. 5. 14.

r that shall live hereafter *o*; but, not
or the dead *p*, nor for those of whom
t may be known, that they have sinned
he sin unto death *q*.

o 1 Tim. 2. 1, 2. John 17. 20. 2 Sam. 7. 29.
uth 4. 12. *p* 2 Sam. 12. 21, 22, 23. with Luk. 16.
25, 26. Rev. 14, 13. *q* 1 John 5. 16.

V. The reading of the Scriptures
with godly fear *r*, the sound Preaching *s*,
nd conscionable hearing of the Word,
n obedience unto *God*, with understand-
ng, faith & reverence, singing of Psalms
with grace in the heart *n*, as also, the
ue administration, and worthy recei-
ing of the Sacraments instituted by
hrist; are all parts of the ordinary Re-
igious Worship of God *w*; Beside
eligious Oaths *x*, Vows *y*, Solemn
astings *z*, and Thanksgivings upon

r Acts 15. 21. Revel. 1. 3. *s* 2 Tim. 4. 2.
James 1. 22 Acts 10. 33. Mat. 13. 19. Heb. 4.
2. Isai 66. 2. *n* Col. 3. 16. Ephes. 5. 19.
m. 5. 13. *w* Mat. 28, 19. 1 Cor. 11. 23, to 29.
cts 2. 42. *x* Deut. 6. 13. with Nehem. 10. 29.
Isai 19. 21. with Eccles. 5. 4. 5. *z* Joel 2. 12.
ther 4. 16. Mat. 9. 15. 1 Cor. 7. 5.

special

ſpecial occaſions *a*, which are, in th
ſeveral times and ſeaſons to be uſed,
an holy and religious manner *b*.

a Pſalm 107. throughout Eſther 9. 22. *b*
12. 28.

VI. Neither Prayer, nor any ot
part of Religious Worſhip, is now
der the Goſpel, either tyed unto,
made more acceptable by any place
which it is performed, or towards wh
it is directed *c*, but God is to be W
ſhipped every where *d*, in Spirit
Truth *e*, as in private Families *f*, dail
and in ſecret, each one by himſelf
ſo, more ſolemnly in the publique
ſemblyes, which are not careleſly,
wilfully to be neglected or forſake
when God by his Word or Provide
calleth thereunto *i*.

c Ioh. 4. 21. *d* Mal. 1. 11. 1 Tim. 2, 8. *e*
ver. 25, 24. *f* Ier. 10. 25. Deut. 6. 6, 7. Iob
2 Sam 6. 18, 20. 1 Pet. 3. 7. Acts 10. 2.
6. 11, *h* Matth. 6. 6. Epheſ. 6. 18. *i* Iſai 56.
Heb 10. 25. Prov. 1. 20. 21, 24 & 8. 34. Acts
Luke 4. 16. Acts 2. 42.

VII. As it is of the Law of Na

at, in general, a due proportion of time
e set apart for the worship of God, so,
his Word, by a positive, Moral & per-
tual Commandment, binding all men,
all Ages, he hath particularly appoin-
d one day in seven, for a Sabbath, to
e kept holy, unto him *k*, which from
e beginning of the World to the Re-
rrection of Christ, was the last day of
e week; & from the Resurrection of
hrist, was changed into the first day of
e week *l*, which in Scripture is called
e *Lords Day m*, & is to be continued to
e end of the World, as the Christian
bbath *n*

k Exo. 20. 8, 10, 11. Isa. 56, 2, 4, 6, 7. *l* Gen. 2.
2, 3. 1 Cor. 16. 1, 2. Acts 20. 7. *m* Rev. 1. 10.
n Exod. 20. 8, 10. with Matth. 5, 17, 18.

VIII. This Sabbath is then kept ho-
unto the Lord, when men, after a
e preparing of their hearts, & order-
g of their common affairs before-
nd, do not only observe a holy rest
the day from their own works,
ords, & thoughts, about their world-
employments and recreations *o*, but

o Exod. 20. 8, & 16. 23, 25, 26, 29, 30. & 31.
5, 16, 17. Esai. 58, 13. Neh. 13. 15, 16, 17, 18,
21, 22.

also are taken up the whole time, in publique and private exercises of Worship, and in the duties of neces and mercy *p*.

p Isa. 58. 13. Mat. 12. 1, to 13.

Chap. XXII.

Of Lawful Oaths and Vows.

A Lawful Oath is a part of Religi Worship *a*, wherein, upon just casion, the person swearing, solem calleth God to witness what he ass eth, or promiseth, and to judge according to the truth or falshoo what he sweareth *b*.

a Deut. 10. 20. *b* Exod. 20. 7. Levit. 1 2 Cor. 1. 23. 2 Chron. 6. 22, 23.

II. The Name of God only, is by which men ought to swear: therein it is to be used with all fear and reverence *c*. Therefo swear vainly or rashly, by that g ous and dreadful Name; or to swe all, by any other thing, is sinful

c Deut. 6. 13.

to be abhorred *d*. Yet, as in matters of weight and moment, an Oath is warranted by the Word of God under the New Testament, as well as under the Olde; so, a lawful Oath, being imposed by lawful Authority, in such matters ought to be taken *f*.

d Exod. 20. 7. Jer. 5. 7. Mat. 5. 34, 37. Jam. 5. 12. *e* Heb. 6. 16. 2 Cor. 1. 23. Isai 65. 16. 1 Kings 8. 31. Neh. 13. 25. Ezra 10. 5.

III. Whosoever taketh an Oath, ought duly to consider the weightiness of so solemn an Act; and therein to avouch nothing, but what he is fully perswaded is the truth *g*. Neither may any man bind himself by Oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform *h*. Yet it is a sin to refuse an Oath touching any thing that is good and just, being imposed by lawful Authority *i*.

g Exod. 20. 7. Jer. 4. 2. *h* Gen. 24. 2, 3, 5, 6, 9. *i* Numb. 5. 19, 21, Neh. 5. 12. Exod. 22. 7, to 11.

IV. An Oath is to be taken in plain and Common sense of the w without equivocation, or mental r vation *k*. It cannot oblige to sin: Bu any thing not sinful, being taken binds to performance, although mans own hurt *l*, nor is it to be vi ted, although made to Hereticks, Infidels *m*.

k Jer. 4. 2. Ps. 24. 4: *l* 1 Sam. 25. 22, 34. Ps. 15. 4. *m* Ezek. 17. 16, 18, 19. Josh. 29. with 2 Sam. 21. 1.

V. A Vow is of the like nature a Promissory Oath, and ought to made with the like Religious care, to be performed with the like faith neſs *n*.

n Is. 19, 21. Ec. 5. 4, 5, 6. Ps. 61. 8. & 66. 13,

VI. It is not to be made to any c ture but to God alone *o*: And, th may be accepted, it is to be made luntarily out of faith and conscie of duty, in way of thankfulness, mercy received, or for the obtai of what we want, whereby we m

o Ps. 76. 11. Jer. 44. 25, 26.

str

rictly bind our selves to necessary duties, or, to other things, so far, and so long, as they may fitly conduce thereunto *p*.

p Deut. 23. 21,22,23. Ps. 50. 14. Gen. 28. 20,21, 22. 1Sam. 1. 11. Ps. 66. 13,14. & 132. 2,3,4,5.

VII. No man may vow, to doe any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof, he hath no promise of ability from God *q*. In which respect, Popish Monastical Vows of perpetual single life, professed Poverty, and Regular Obedience, are so far from being degrees of higher Perfection, that they are superstitious and sinful snares, in which no Christian may intangle himself *r*.

q Acts 23. 12, 14. Mark. 6. 26. Numb. 30. 5, 8, 12, 13. *r* Mat. 19. 11, 12. 1 Cor. 7. 2, 9. Eph. 4. 28. 1 Pet. 4. 2. 1 Cor. 7. 23.

Chap. XXIII.

Of the civil Magistrate.

GOD, the supreme Lord and King of all the world, hath ordained Civil Magistrates to be under him, over the people, for his own glory, and the public good, and to this end hath armed them with the power of the sword, for the defence and encouragment of those that are good, and for the punishment of evil doers *a*.

a Rom. 13. 1, 2, 3, 4. 1 Pet. 2. 13, 14.

II. It is lawful for Christians to accept and execute the office of a Magistrate, when called thereunto *b*, in the managing whereof, as they ought especially to maintain Piety, Justice and Peace, according to the wholsom Laws of each Common-wealth *c*, so, for that end they may lawfully now, under the New Testament, wage war, upon just and necessary occasion *d*.

b Prov. 8. 15, 16. Rom. 13. 1, 2, 4. *c* Psal. 82. 3, 4. 2 Sam. 23. 3. 1 Tim. 2. 2. 1 Pet. 2. 13. *d* Luke 3. 14. Rom. 13. 4. Mat. 8. 9, 10. Acts 10. 1, 2. Rev. 17. 14, 16.

II.

III. The Civil Magistrate may not assume to himself the administration of the Word and Sacraments, or the power of the Keyes of the Kingdom of Heaven *e*, yet he hath authority, and it is his duty to take order, that Unity and peace be preserved in the Church, that the truth of GOD be kept pure and entire, that all Blasphemies and Heresies be suppressed, all corruptions and abuses in worship and discipline prevented, or reformed: and all the Ordinances of God duly setled, administred, and observed *f*. For the better effecting hereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God *g*.

e 2 Chron. 26. 18. with Mat. 18. 17. & 16. 19. 1 Cor. 12. 28, 29. Eph. 4. 11, 12. 1 Cor. 4. 1, 2. Rom. 10. 15. Heb. 5. 4. *f* Isai 49. 23. Psal. 122. 9. Ezra 7. 23, 25, 26, 27, 28. Lev. 24. 16. Deut. 13. 5, 6, 12. 2 Kin 18. 4. 1 Chr. 13. 1, to 9. 2 King. 23. 1, to 26. 2 Chr. 33. 34. & 15. 12, 13. 2 Chron. 19. 8, 9, 10, 11. and 29, 30. Chapters. Mat. 2. 4, 5.

IV. It is the duty of people to p
for Magistrates *h*, to honour their
sons *i*, to pay them tribute and o
dues *k*, to obey their lawful comma
and to be subject to their Author
for Conscience sake *l*. Infidel
or difference in Religion doth
make voyd the Magistrates just an
gal Authority, nor free the people f
their due Obedience to him *m*: f
which Ecclesiastical persons are
exempted *n*, much less hath the P
any power or Jurisdiction over t
in their Dominions, or over any of t
people; and least of all, to dep
them of their Dominions, or lives
he shall judge them to be Heretic
or, upon any other pretence what
ver *o*.

h 1 Tim. 2. 1, 2. *i* Pet. 2. 17. *k* Rom. 13.
l Rom. 13. 5. Tit. 3. 1. *m* 1 Pet. 2. 13, 14,
n Rom 13. 1. 1 Kings 2. 35. Acts 15. 9, 10,
2 Pet. 2. 1. 10, 11. Jude v. 8, to 11. *o* 2 Thess.
Rev. 13. 15, 16 17.

CHA

Chap. XXIV.

Of Mariage and Divorce.

MArriage is between one Man and one Woman: neither is it lawful for any man to have more than one Wife, nor for any woman to have more than one Husband at the same time *a*.

a Gen. 2. 24. Mat. 19. 5, 6. Prov. 2 17.

II. Marriage was ordained for the mutual help of Husband & Wife *b*, for the increase of Mankind with a legitimate issue, and of the Church with an holy seed *c*, and for preventing of uncleanness *d*.

b Gen 2. 18. *c* Mal. 2. 15. *d* 1 Cor. 7. 2, 9.

III. It is lawful for all sorts of people to marry, who are able with judgement to give their consent. *e*, Yet is it the duty of Christians to marry only in the Lord *f*, & therefore such as profess

e Heb. 13. 4. 1 Tim. 4. 3. 1 Cor. 7. 36, 37, 28. Gen. 24. 57, 58. *f* 1 Cor. 7. 39.

the true Reformed Religion, shou
not marry with Infidels, Papists or
ther Idolaters. Neither should such
are godly be unequally yocked, by m
rying with such as are notoriously w
ked in their life or maintain damnab
Heresies *g*.

g Gen. 34. 14. Exodus 34. 16. Deut. 7. 3,
1 Kings 11. 4. Neh. 13. 25, 26, 27. Mal. 2. 11,
2 Cor. 6. 14.

IV. Marriage ought not to be wit
in the degrees of consanguinity or a
nity forbidden in the Word *h*. Nor c
such incestuous marriages ever be ma
Lawful by any law of man, or conse
of parties, so as those persons may li
together as man and wife. *i*. The ma
may nor marry any of his wives kindre
nearer in blood, than he may of h
own, nor the woman of her husban
kindred, nearer in blood than of h
own *k*.

h Lev. 18. Chapter 1 Cor. 5. 1. Amos 2.
i Mark 6. 18. Lev. 18. 24, 25, 26, 27, 28. *k* Le
20. 19, 20, 21.

V. Adultry, or Fornication commi
ed after a contract, being detect

before marriage, giveth just occasion to the innocent party to dissolve that contract *l*. In the case of adultry after marriage, it is lawful for the innocent party to sue out a divorce *m*, and after the Divorce to marry another, as if the offending party were dead *n*.

l Mat. 1. 18, 19, 20. *m* Mat. 5. 31. 32. *n* Mat. 19. 9. Rom. 7. 2, 3.

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joyned together in marriage, yet nothing but Adultery, or such wilful desertion as can no way be remedied, by the Church or Civil Magistrate, is because sufficient of dissolving the bond of Marriage *o*; wherein a publick and orderly course of proceeding is to be observed: And the persons concerned in it, no left to their own wills & discretion in their own case *p*.

o Mat. 19. 8, 9. 1 Cor. 7. 15. Mat. 19. 6. *p* Deut. 24. 1, to 4.

Chap. XXV.

Of the Church.

THe Catholick or Universal Chur which is invisible, consists of t whole number of the Elect that ha been, are, or shall be gathered into on under Christ the *Head* thereof; and i the Spouse, the Body, the fulnes *Him*, that filleth all in all *a*.

a Ephes. 1. 10, 22, 23. & Ephes. 5. 23, 27, Col. 1. 18.

II. The visible Church, which Catholick or Universal, under the Go pel (not confined to one Nation, as b fore under the Law) consists of a those, throughout the world, that pr fess the true Religion *b*; togither wi their children *c*, & is the Kingdom of t Lord Jesus Christ *d*, the *House* and F mily of God *e*, out of which there is n ordinary possibility of salvation *f*.

b 1 Cor. 1. 2. & 12. 12, 13. Ps. 2. 8. Rev. 7. Rom. 15. 9, to 12. *c* 1 Cor. 7. 14. Acts 2. Ezeck. 16. 20, 21. Rom. 11. 16. Gen. 3. 15. & 17. *d* Mat. 18. 17. Is. 9. 7. *e* Eph. 2. 19. Ephes. 3. *f* Acts 2, 47.

II

III. Unto this Catholick visible Church, Christ hath given the Ministery, Oracles, and Ordinances of God, for the gathering and perfecting of the Saints in this life, to the end of the World: And doth by his own presence and Spirit, according to his promise make them effectual thereunto *g*.

g 1 Cor. 12. 28. Ephes. 4. 11, 12, 13. Mat. 28. vers 19, 20. Isai. 59. 21.

IV. This Catholick Church hath been sometimes more, sometimes less visible *h*. And particular Churches, which are Members thereof, are more or less pure, according as the Doctrine of the Gospel is taught and embraced, Ordinances administred, and publick Worship performed more or less purely in them *i*.

h Rom. 11. 3, 4. Rev. 12. 6, 14, *i* Rev. 2, 3. chapters. 1 Cor. 5. 6, 7.

V. The purest Churches under heaven are subject both to mixture, & error *k*, and some have so degenerated, as to be-

k 1 Cor. 13. 12. Rev. 2, 3. chapters. Matt. 13. 24, to 30, 47.

come

come no Churches of Christ, but Sy-
gogues of Satan *l*. Nevertheless the
shall be alwayes a Church on earth
worship God according to his will *m*.

l Rev. 18. 2. Rom. 11. 18, to 22. *m* Matt.
ver. 18. Psal. 72. v. 17. & 102. v. 28. Matth.
ver. 19. 20.

VI. There is no other Head of t
Church, but the Lord Jesus Christ
nor can the Pope of *Rome*, in any se
be head thereof, but is that Antichr
that Man of sin, and Son of perditio
that exalteth himself in the Church,
gainst Christ, and all that is call
God *o*.

n Col. 1. 18. Eph. 1. 12. *o* Matth. 23. 8, 9,
2 Thess. 2. 3, 4, 8, 9. Rev. 13. 6.

Chap. XXVI.

Of the Communion of Saints.

ALL Saints that are united to Je
Christ their Head, by his Spirit,
by Faith, have fellowship with him
his graces, sufferings, death, resurre

on, and glory *a*: And, being united to one another in love, they have communion in each others gifts and graces *b*, and are obliged to the performance of such duties publick, and private, as do conduce to their mutual good, both in the inward and outward man *c*.

a 1 John 1. 3. Ephes. 3. 16, to 19. John 1. 16. Eph. 2. 5, 6. Phil. 3. 10. Rom. 6. 5, 6. 2 Tim. 2. 12. *b* Eph. 4. 15, 16. 1 Cor. 12. 7. & 3. 21, 22, 23. Col. 2. 19. *c* 1 Thess. 5. 11, 14. Rom. 1. 11. 12, 14. 1 John 3. 16, 17, 18. Gal. 6. 10.

II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God; and in performing such other spiritual services as tend to their mutual edification *d*, as also, in relieving each other in outward things; according to their several abilities and necessities. Which Communion as God offereth opportunity is to be extended to all those, who in every place call upon the name of the Lord Jesus *e*.

d Heb. 10. 24, 25. Acts 2. 42, 46. Isai. 2. 3. 1 Cor. 11. 20, *e* Acts 2. 44, 45. 1 John 3. 17. 2 Cor. 8. 9. Chapters. Acts 11. 29, 30.

III.

III. This Communion which th
Saints have with Christ, doth not ma
them, in any wise partakers of the sub
stance of his God-head, or to be equ
with Christ in any respect, either
which to affirm, is impious & blasph
mous *f*. Nor doth their communion on
with another as Saints, take away, or i
fringe the title or propriety which ea
man hath in goods and possessions *g*.

f Col. 1. 18, 19. 1 Cor. 8. 6. Isai. 42. 8. 1 Tim
v. 15, 16. Psal. 45. 7. with Heb. 1. 8, 9. *g* Exod. 2
v. 15. Eph. 4. 28. Acts 5. 4.

Chap. XXVII.

Of the Sacraments.

SAcraments are holy signs and seal
of the Covenant of Grace *a*, imm
diately instituted by God *b*, to represe
Christ and his benefits; and to confir
our interest in him *c*; as also to put
visible difference between those th
belong unto the Church; and the re

a Rom. 4. 11. Gen. 17. 7. 10. *b* Matt. 28. 1
1 Cor. 11. 23. *c* 1 Cor. 10. 16. & 11. 25, 2
Gal. 3. 17.

of the World *d*: And solemnly to engage them to the service of God in Christ, according to his Word *e*.

d Rom. 15. 8. Exod. 12. 48. Genes. 34. 14.
e Rom. 6. 3, 4. 1 Cor. 10. 16. 21.

II. There is in every Sacrament a spiritual relation, or Sacramental union between the Sign & the Thing signified, whence it comes to pass, that the names and effects of the one, are attributed to the other *f*.

f Gen. 17. 10. Matth. 26. 27, 28. Tit. 3. 5.

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them: neither doth the efficacy of a Sacrament depend upon the piety, or intention of him that doth administer it *g*: but upon the work of the Spirit *h*, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers *i*.

g Rom. 2. 28, 29. 1 Pet. 3. 21. *h* Matth. 3. 11. 1 Cor. 12. 13. *i* Matt. 26. 27, 28. & 28. 19, 23.

IV. There be only two Sacraments ordained by Christ our Lord, in the Gospel

Gospel; that is to say. Baptism and Supper of the Lord; neither of which may be dispensed by any, but by a Minister of the word lawfully ordained.

k Mat. 28. 19. 1 Cor. 11. 20, 23. & 4 Heb. 5. 4.

V. The Sacraments of the Old Testament, in regard of the Spiritual things thereby signified, and exhibited, were for substance the same with those of the new *l*. *l* 1 Cor. 10. 1, 2, 3, 4.

Chap. XXVIII.

Of Baptism.

BAptism is a Sacrament of the New Testament, ordained by Jesus Christ *a*, not only for the solemn admission of the party baptized, into the Visible Church *b*: But also to be unto him a sign, and seal of the Covenant of Grace *c*, of his ingrafting into Christ *d*, of regeneration *e*, of remission

a Mat. 28. 19. *b* 1 Cor. 12. 13. *c* Rom. 4. 11. with. Col. 2. 11, 12. *d* Gal. 3. 27. Rom. 6. 3, 5. *e* Tit. 3. 5.

ns *f*, and of his giving up unto God hrough Jesus Christ, to walk in new- ess of life *g*: Which Sacrament is, by Christs own appointment to be conti- ued in his Church until the end of the vorld *h*.

f Mark. 1. 4. *g* Rom. 6. 3, 4. *h* Mat. 28. 19, 20.

II. The outward element to be used n this Sacrament is Water, wherewith he party is to be baptized, in the Name f the Father, and of the Son, and of he Holy Ghost, by a Minister of the Gospel, lawfully called thereunto *i*.

i Mat. 3. 11. John. 1. 33. Mat. 28. 19, 20.

III. Dipping of the Person into the Water, is not necessary; but Baptism is ightly administred, by powring, or prinkling Water upon the Person *k*.

k Heb. 9. 10, 19, to 22. Acts 2. 41. & 16. 33, Mark. 7. 4.

IV. Not only those that do actually profess faith in, and Obedience unto Christ *l*, but also the infants of one, or

l Mark. 16. 15, 16, Acts 8. 37, 38.

both

both believing Parents, are to be baptized *m*.

m Gen. 17. 7, 9. with Gal. 3. 9, 14 & Col. 2. 12. & Act. 2. 38, 39. & Rom. 4. 11, 12. 1 Cor. v. 14. Mat. 28. 19. Mark. 10. 13, to 16. Luke v. 15.

V. Although it be a great sin, to contemn or neglect this Ordinance *n*, yet Grace and Salvation are not so inseparably annexed unto it, as that no Person can be regenerated or saved without it *o*, or, that all that are Baptized are undoubtedly regenerated *p*.

n Luk. 7. 30. with Exod. 4 24, 25, 26. *o* Rom. 11. Acts 10. 2, 4, 22, 31, 45, 47. *p* Acts 8. 13, 23.

VI. The efficacy of Baptism is not tyed to that moment of time, wherein it is administred *q*, yet notwithstanding by the right use of this Ordinance the Grace promised is not only offered but really exhibited, and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the Counsel of Gods own Will, in his appointed time *r*.

q John 3. 5, 8. *r* Gal. 3. 27. Tit. 3. 5. Eph. v. 25, 26. Acts 2. 38, 41.

VI

VII. The Sacrament of Baptism is ut once to be administred unto any erson *f*. *f Tit.* 3. 5.

CHAP. XXIX.

Of the Lords Supper.

OUR Lord Jesus, in the night wherein he was betrayed, Institut- the Sacrament of his Body & Blood, alled the Lords Supper, to be observ- in his Church, unto the end of the orld, for the perpetual remembrance the Sacrifice of himself, in his Death: he sealing all benefits thereof unto ue Believers, their Spiritual nourish- ent, and growth in him, their further gagement in, and to all duties which ey owe unto him, and to be a bond d pledge of their communion with m, and with each other, as members his mystical body *a*

a 1 Cor. 11. 23, to 26. & 10. 16, 17, 21. 1 Cor. v. 13.

II. In this Sacrament Christ is not fered up to his father, nor any real

Sacrifice made at all for remission of
of the quick or dead *b*, but only a co
memoration of that one offering up
himself, by himself, upon the Cr
once for all: and a spiritual Obla
of all possible praise unto God for
same *c*: So that the Popish Sacrifice
the Mass (as they call it) is most ab
minably injurious to Christs one, o
Sacrifice, the alone Propitiation fo
the sins of the elect *d*.

b Heb. 9. 22, 25, 26, 28. *c* 1 Cor. 11. 24.
26. Mat. 26. 26, 27. *d* Heb. 7. 23, 24, 27. &
11, 12, 14, 18.

III. The Lord Jesus hath in this
dinance appointed his Ministers to
clare his word of institution to the
ple, to pray, and bless the Elemen
Bread and Wine, & thereby to set t
apart from a Common, to an Holy
and to Take, and Break the Bread,
Take the Cup, & (they communica
also themselves) to give both to
Communicants *e*, but to none wh
not then present in the congregatio

e Mat. 26. 26, 27, 28. & Mark. 14. 22, 23,
Luke 22. 19, 20 with 1 Cor. 11. 23, to 26. *f* A
v. 7. 1 Cor. 11. 20.

IV. Private Masses, or receiving this Sacrament by a Priest, or any other alone *g*, as likewise the denial of the Cup to the people *h*, worshiping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended Religious use, are all contrary to the nature of this Sacrament, and to the institution of Christ *i*.

g 1 Cor. 10. 6. *h* Mark. 14. 23. 1 Cor. 11. 25, 29. *i* Mat. 15. 9.

V. The outward Elements in this Sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body and blood of Christ *k*, albeit in substance & nature they still remain truly and only Bread and Wine, as they were before *l*.

k Mat. 26. 26, 27, 28. *l* 1 Cor. 11. 26, 27, 28. Mat. 26. 29.

VI. That Doctrine which maintains a change of the substance of Bread and Wine into the substance of Christs bo-

dy & blood (commonly called Transubstantiation) by consecration of a Priest or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthroweth the nature of the Sacrament, and hath been & is the cause of manifold Superstitions yea of gross Idolatries *m*.

m Acts 3. 21. with. 1 Cor. 11. 24, 25, 26, Luke 24. 6. 39.

VII. Worthy receivers outwardly partaking of the visible elements, in the Sacrament *n*, do then also, inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive and feed upon Christ crucified and all benefits of his death; The Body and blood of Christ being then, not corporally, or carnally, in, with, or under the Bread and Wine, yet, as really, but spiritually, present to the faith of Believers in that Ordinance, as the elements themselves are to their outward senses *o*.

n 1 Cor. 11. 28. *o* 1 Cor. 10. 16.

VII. Although ignorant & wicked men receie the outward Eleme-

this Sacrament, yet, they receive not
e Thing signified thereby; but by
eir unworthy coming thereunto, are
ilty of the body and Blood of the
ord, to their own damnation. Where-
re all ignorant, and ungodly per-
ns, as they are unfit to enjoy Com-
union with him, so are they unwor-
y of the Lords Table; and cannot,
ithout great sin against Christ, while
ey remain such, partake of these
ly Mysteries *p*, or be admitted there-
to *q*.

p 1 Corinth. 11. 27, 28, 29. 2 Cor. 6. 14, 15, 17
q Cor. 5. 6, 7, 13. 2 Thess. 3. 6, 14, 15.

Chap. XXX.

Of Church Censures.

THE Lord Jesus, as King & Head
of his Church, hath therein ap-
inted a Government in the hand of
urch Officers, distinct from the Ci-
Magistrate *a*.

a Isai. 9. 6, 7. 1 Tim. 5. 17. 1 Thessal. 5. 12.
20. 17, 18. Heb. 13, 7. 17, 24. 1 Cor. 12. 28.
. 28, 18, 19, 20.

II. To these Officers, the Keyes of the Kingdom of Heaven are committed, by vertue wherof, they have power respectively to retain, and remit sins; to shut that Kingdom against the impenitent, both by the Word, & Censures; and to open it unto penitent sinners, by the Ministery of the Gospel, and by absolution from Censures, as occasion shall require *b*.

b Matt. 16. 19. & 18. 17, 18. Joh. 20. 21, 23. 2 Cor. 2. 6, 7, 8.

III. Church Censures are necessary for the reclaiming & gaining of offending Brethren, for deterring of others from the like offences, for purging out of that leaven which might infect the whole lump for vindicating the honour of Christ, and the holy Profession of the Gospel, & for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant, & the Seals thereof to be prophaned by notorious & obstinate offenders

c 1 Cor. 5. ch. 1 Tim 5. 20. Mat 7. 6. 1 Tim. 1. 2 Cor. 11, 27, to the end. with Jude vers 23.

IV. For the better attaining of the end

eyends, the Officers of the Church are to
ommproceed by admonition, suspension
porom the Sacrament of the Lords Sup-
it sber for a seasons; and by excommunica-
e imion from the Church, according to the
nsunature of the crime, and demerit of the
ers, person *d*.

by *d* 1 Thess. 5. 12. 2 Thess. 3. 6, 14, 15. 1 Cor. 5.
cas 4, 5, 13. Matth. 18. 17. Tit. 3. 10.

CHAP. XXXI.

Of Synods and Councils.

esa FOr the better Government, & fur-
off ther edification of the Church, there
oth ought to be such assemblies as are com-
ng monly called *Synods* or *Councils a*.
ect *a* Acts 15. vers 2, 4, 6.

one II. As Magistrates may lawfully call a
of Synod of Ministers, & other fit persons,
ath to consult & advise with, about matters
on of Religion *b*: So, if Magistrates be o-
Co pen enemies to the Church, the Mini-
phsters of Christ, of themselves, by ver-
dertue of their office, or, they, with other
n. fit persons, upon delegation from their
3. *b* Isai. 49. 23. 1 Tim. 2. 1, 2. 2 Chro. 19. 8, to 11.
the & 29. 30. Chapters. Matt. 2. 4, 5. Prov. 11. 14.
en

Churches, may meet together in ſ
Aſſemblies *c*. *c Acts* 15. 2,4,22,23.

III. It belongeth to Synods & Co
cils, miniſterially to determine cont
verſies of Faith, & caſes of conſcien
to ſet down Rules and Directions
better ordering of the publick Worſ
of God; and Government of his Churc
to receive complaints in caſes of M
adminſtration; and authoritatively
determine the ſame. Which Decrees
determinations, if conſonant to t
Word of God, are to be received wi
reverence and ſubmiſſion; not only f
their agreement with the Word. b
alſo for the power whereby they a
made, as being an Ordinance of Go
appointed thereunto in his Word *d*.

d Acts 15. v. 15, 19, 24, 27, to 31. Acts 16.
Matth. 18. 17, to 20.

VI. All Synods or Councils ſince t
Apoſtles times, whether general or pa
ticular, may erre, and many have erred
Therefore they are not to be made th
Rule of Faith or practice; but to be u
ſed as an help in both *e*.

e Eph. 2. 20. Acts 17. 11. 1 Cor. 2. 5. 2 Cor. 1. 24

V

V. Synods and Councils are to handle or conclude nothing but that which is Ecclesiastical: and are not to intermedle with Civil affairs which concern the Common wealth, unless by way of humble petition in cases extraordinary, or by way of advice, for satisfaction of conscience, if they be thereunto required by the Civil Magistrate *f*.

f Luke 12. 13, 14. John 18. 36.

CHAP. XXXII.

Of the state of men after death, and of the resurrection of the dead.

THE bodies of men after death return to dust, and see corruption *a*, but their souls (which neither die nor sleep) having an immortal subsistence, immediately return to God, who gave them *b*, the souls of the righteous being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light & glory, waiting for the full redemption of their bodies *c*. And the souls of the

a Gen. 3. 19. Act. 13. 36. *b* Luk. 23. 43. Ec. 12. 7. Heb. 12. 23. 2 Cor. 5. 1, 6, 8. Phil. 1. 23. with Acts 3, 21. Eph. 4. 10.

wicked are cast into Hell, where th
remain in torments and utter darkne
reserved to the Judgement of the gr
day *d*. Besides these two places for so
separated from their bodies, the Scr
ture acknowledgeth none.

d Luke 16. 23, 24. Acts 1. 25. Jude vers 6,
1 Pet. 3. 19.

II. At the last day, such as are fou
alive, shall not die, but be changed
and all the dead shall be raised up wi
the self same bodies, and none other,
though with different qualities, whi
shall be united again to their souls f
ever *f*.

e 1 Thess. 4. 17. 1 Cor. 15. 51. 52. *f* Job 19. 26,
1 Cor. 15. 42, 43, 44.

III. The bodies of the Unjust, sha
by the power of Christ, be raised to di
honour: The bodies of the Just by th
Spirit, unto honour: And be made co
formable to his own glorious body *g*.
g Act. 24. 15. Joh. 5. 28, 29. 1 Cor. 15. 42. Phil. 3.

CHAP. XXXIII.

Of the last Judgment.

GOD hath appointed a day, wher

he will judge the World in righteouſ-
neſs, by Jeſus Chriſt *a*, to whom all
power and judgement is given of the
Father *b*. In which day, not onely the
Apoſtate Angels ſhall be judged *c*, but
likewiſe all perſons that have lived upon
earth, ſhall appear before the tribunal
of Chriſt, to give an account of their
thoughts, words, and deeds, and to re-
ceive according to what they have done
in the body, whether good or evil *d*.

a Act. 17. 21. *b* Joh. 5. 22, 27. *c* 1 Cor. 6. 3. Jude
v. 6. 2 Pet. 2. 4. *d* 2 Cor. 5. 10. Eccleſ. 12. 14.
Rom. 2. 16. & 4. 10, 12. Mat. 12. 36, 37.

II. The end of Gods appointing this
day, is for the manifeſtation of the glo-
ry of his mercy, in the eternal ſalva-
tion of the Elect; and of his juſtice in
the damnation of the Reprobate, who
are wicked and diſobedient. For then
ſhall the Righteous go into everlaſting
Life, and receive that fulneſs of joy &
refreſhing, which ſhall come from the
preſence of the Lord; but the wicked,
who know not God, and obey not the
Goſpel of Jeſus Chriſt, ſhall be caſt
into

into eternal torments, & be punish
with everlasting destruction from t
presence of the Lord, & from the glo
of his power *e*.

c Matt. 25. 31. to the end. Rom. 9. 22, 23. &2
Matt. 25. 22. Acts 3. 19. 2 Thess. 1. 7, to 10.

III. As Christ would have us to
certainly perswaded, That there sh
be a day of Judgment, both to deter
all men from sin, & for the greater co
solation of the godly in their adversity
so will he have that day unknown
men, that they may shake of all carn
security, and be alwayes watchful, b
cause they know not at what hour t
Lord will come, and may be ever pr
pared to say, Come Lord Jesus, com
quickly, AMEN *g*.

f 2 Pet. 3. 11, 14. 2 Cor. 5. 10, 11. 2 Thess. 1. 5, 6
Luk. 11. 27, 28. Rom 8 23, to 25. *g* Mat. 24.
42, to 44. Mark. 13. 35, to 37. Luke 12, 35,
Rev. 22, 20.

FINIS.

THE LARGER CATECHISM,

First agreed upon by the Assembly of Divines at

WESTMINSTER.

And now approved by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdoms.

Printed in the Year 1679.

ACT

OF THE GENERAL ASSEMBLY.

Approving of the Larger Catechiſm.

THE *General Aſſembly, having exactly examined, and ſeriouſly conſidered the Larger Catechiſm, agreed upon by the Aſſembly of Divines ſitting at* Weſtminſter, *with aſſiſtance of Commiſſioners from this Kerk, Copies thereof being printed, and ſent to Presbyteries for the more exact Trial thereof, and publick intimation being frequently made in this Aſſembly, that every one that had any Doubts or Objections upon it, might put them in; Do find upon due Examination thereof, that the ſaid Catechiſm is agreeable to the Word*

Word of God, and in nothing conta
the received Doctrine, Worship, Disci
and Government of this Kirk, a nece
part of the intended Uniformity in Reli
and a rich treasure for increasing of k
ledge among the People of God: And t
fore the Assembly, as they bless the L
that so excellent a Catechism is prepare
they approve the same as a part of unifor
agreeing for their part, that it be a com
Catechism for the three Kingdoms, a
Directory for Catechising such as have
some proficiency in the knowledge o
grounds of Religion.

A. K

T

THE LARGER CATECHISM,

First agreed upon by the Assembly of Divines at WESTMINSTER.

And now approved by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdoms.

QUESTION.

What is the chief and highest end of man?

ANSWER.

Mans chief & hihgest end, is to glorifie God *a*, and fully to enjoy him for ever *b*.

a Rom. 11. 36. 1 Cor. 10. 31. *b* Psal. 73. 24, 25, 26. and John 17. 21, 22, 23.

Q. *How doth it appear, that there*
God?

A. The very light of Nature in M
and the works of God, declare pla
that there is a God *c*, but his W
and Spirit only, do sufficiently, and
ctually reveal him unto men for t
salvation *d*.

c Rom. 1. 19, 20. Pſ. 19. 1, 2, 3. Acts 1
d 1 Cor. 2. 9, 10. 2 Tim. 3. 15, 16, 17. Iſa. 59

Q. *What is the Word of God?*

A. The holy Scriptures of the
new Teſtament are the Word of G
the only rule of faith and obedien

e 2 Tim. 3. 16. 2 Pet. 1. 19, 20.
f Eph. 2. 20. Rev. 22. 18, 19.

Q. *How doth it appear that the Scri*
are the Word of God?

A. The Scriptures manifeſt t
ſelves to be the Word of God, by
majeſty *g*, and purity *h*, by the co
of all the parts *i*, and the ſcope
whole, which is to give all glo

g Hoſ. 8. 12. 1 Cor. 2. 6, 7, 13. Pſal.
119. *h* Pſal. 12 6. & 119. 140. *i* Acts
& 26. 22.

God *k*; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation *l*: But the Spirit of God bearing witness by and with the Scriptures, in the heart of man, is alone able fully to perswade it that they are the very word of *God m*.

k Rom. 3. 19. *l* Acts 18. 28, Heb. 4. 12. Jam. 1. 18. Psalm 19. 7, 8, 9. Rom. 15. 4. Acts 20. 32. *m* John 16. 13, 14. 1 Joh. 2. 20. 27. John 20. 31.

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning *God*, and what duty God requires of man *n*.

n 2 Tim. 1. 13.

Q. *What do the Scriptures make known of God?*

A. The Scriptures make known what God is *o*, the persons in the Godhead *p*, his Decrees *q*, and the execution of his Decrees *r*

o Heb. 11. 6. *p* 1 John 5. 7. *q* Acts 15. 14, 15, 18. *r* Acts 4. 27, 28.

Q. *What is God?*

A. God is a ſpirit *ſ*, in, and of Himſelf infinite in Being *t*, Glory *n*, Bleſſedneſs *w*, and Perfection *x*, All-ſufficient *y*, Eternal *z*, Unchangeable *a*, Incomprehenſible *b*, every where preſent *c*, Almighty *d*, knowing all things *e*, moſt wiſe *f*, moſt holy *g*, moſt juſt *h*, moſt merciful and gracious, long-ſuffering, and abundant in goodneſs and truth *i*.

ſ John 4. 24. *t* Exod. 3. 14. Job 11. 7, 8. *n* Acts 7. 2. *w* 1 Tim. 6. 15. *x* Matth. 5. 48. *y* Gen. 17. 1. *z* Pſal. 90. 2. *a* Mal. 3. 6. Jam. 1. v. 17. *b* 1 Kings 8. 27. *c* Pſ. 139. 1, to 13. *d* Rev. 4. 8. *e* Heb 4. 13. Pſalm 147. 5. *f* Rom. 16. 27. *g* Iſai 6. 3. Rev. 15, 4. *h* Deut. 32. 4. *i* Exod. 34. 6.

Q. *Are there more Gods than one?*

A. There is but one only, the living and the true God *k*.

k Deut. 6. 4. 1 Cor. 8. 4, 6. Jer. 10 10.

Q. *How many Perſons are there in the Godhead?*

A. There be three Perſons in the Godhead, the Father, the Son, and the Holy Ghoſt, and theſe three are one, true, eternal God, the ſame in ſubſtance,

in power and glory; although distinguished by their personal properties *l*.

l 1 John 5. 7. Mat. 3. 16, 17. & 28. 19. 2 Cor. 13. 14. John. 10. 3.

Q. *What are the personal properties of the three persons in the Godhead?*

A. It is proper to the Father to beget the Son *m*, and to the Son to be begotten of the Father *n*, and to the Holy Ghost to proceed from the Father and the Son from all eternity *o*.

m Heb. 1. 5, 6, 8. *n* John 1. 14, 18. *o* John 15. 26. Gal. 4. 6.

Q. *How doth it appear that the Son and the holy Ghost are God equal with the Father?*

A. The Scriptures manifest, that the Son and the holy Ghost are God equal with the Father, ascribing unto them such names *p*, attributes *q*, works *r*, and worship, as are proper to God only *s*

p Isa. 6. 3, 5, 8. with John 12. 41. and Acts 28. ver. 25. 1 John 5. 20. Acts 5. 3, 4. *q* John 1. 1. Isa. 9. 6. John 2. 24, 25. 1 Cor. 2. 10, 11. *r* Col. 1. 16. Gen. 1. 2. *s* Mar. 28. 19. 2 Cor. 13. 14.

Q. *What are the Decrees of God?*

A. God's Decrees are the wise, free, &

holy acts of the councel of his Will whereby from all eternity he hath his own glory unchangeably fore-dained whatsoever comes to pass time *u*; especially concerning Ang and Men.

t Eph. 1. 11. Rom. 11. 33. & 9. 14, 15
u Eph. 14. 11. Rom. 9. 22, 23. Psal. 33. 11

Q. *What hath God especially dec concerning Angels and Men?*

A. God by an eternal & immut decree, out of his meer love, for praise of his glorious grace to be nifested in due time, hath elected Angels to glory *w*; and in Christ h chosen some men to eternal life, the means thereof *x*: and also ac ding to his soveraign power, and unsearchable councel of his own (whereby he extendeth or withholdeth favour as he pleaseth) hath passed fore-ordained the rest to dishonour wrath, to be for their sin inflicted the praise of the glory of his justice

w 1 Tim. 5. 21. *x* Eph. 1. 4, 5, 6. 2 Th ver. 13, 14. *y* Rom. 9. 17. 18. 21, 22. Matt v. 25, 26. 2 Tim. 2. 20. Jude v. 4. 1 Pet

Q. *How doth God execute his decrees?*

A. God executeth his decrees in the works of Creation and Providence, according to his infallible fore-knowledge, & the free & immutable councel of his own will ℣. ℟ *Eph.* 1. 11.

Q. *What is the work of Creation?*

A. The work of Creation is that, wherein God did in the beginning, by the word of his Power, make of nothing, the World and all things therein, for himself, within the space of six dayes, and all very good *a*.

a Gen. 1. chap. Heb. 11. 3. Prov. 16. 4.

Q. *How did God create the Angels?*

A. God created all the Angels *b*, and spirits *c*, immortal *d*, holy *e*, excelling in knowledge *f*, mighty in power *g*, to execute his Commandements, and to praise his Name *h*, yet subject to change *i*.

b Col. 1, 16. *c* Psal. 104. 4. *d* Matth. 22. 30. *e* Matt. 25. 31. *f* 2 Sam. 14. 17. Matth. 24. 36. *g* 2 Thess. 1. 7. *h* Ps. 103. 20, 21. *i* 2 Pet. 2. 4.

Q. *How did God create Man?*

A. After God had made all other

creatures, he created man male & female *k*, formed the body of the man of the dust of the ground *l*; and the woman of the rib of the Man *m*; inspired them with living, reasonable, & immortal souls *n*, made them after his Image *o*, in knowledge *p*, righteousness and holiness *q*, having the Law of God written in their hearts *r*, and power to fulfil it *s*, with Dominion over the creatures, yet subject to fall *u*.

k Gen. 1. 27. *l* Gen. 2. 7. *m* Gen. 2. 22. *n* Gen. 2. 7. with Iob. 35. 11. & Eccl. 12. 7. & Mat. 10. 28. and Luk. 23. 43. *o* Gen 1. 27. *p* Col. 3. Eph. 4. 24. *r* Rom. 2. 14. 15. *s* Eccles. 7. 29. *u* Gen. 1. 28. *u* Gen. 3. 6. Eccl. 7. 29.

Q. *What are Gods works of Provi*

A. Gods works of Providence are his most holy *w*, wise *x*, and powerful preserving *y*, & governing all his creatures *z*, ordering them and all their actions *a*, to his own glory *b*.

w Psal. 145. 17. *x* Ps. 104. 24. Isai. 28. 29. *y* Heb. 1. 3. *z* Ps. 103. 19. *a* Mat. 10. 29, 30. Gen. 45. 7. *b* Rom. 11. 36. Isa. 63. 14.

Q. *What is Gods providence toward the Angels?*

A. God by his providence permitted some of the Angels wilfully, and irrecoverably to fall into sin, and damnation *c*, limiting and ordering that, and all their sins, to his own glory *d*, and established the rest in holiness and happiness *e*, imploying them all *f*, at his pleasure, in the administrations of his power, mercy and justice *g*.

c Iude. v. 6. 2 Pet. 2. 4. Heb. 2. 16. Ioh. 8. 44. Iob. 1. 12. Mat. 8. 31. *e* 1 Tim. 5. 21. Mar. 8. 38. Heb. 12. 22. *f* Ps. 104. 4. *g* 2 King. 19, 35. Heb. 1. 14.

Q. *What was the providence of God toward man in the Estate in which he was created?*

A. The providence of God toward man in the state in which he was created, was, the placing of him in Paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth *h*, putting the creatures under his dominion *i*, & ordaining mariage for his help *k*, affording him communion with

h Gen. 2. 8. 15. 16. *i* Gen. 1. 28, *k* Gen. 2. 18.

himself *l*, instituting the Sabbath
entring into a covenant of life
him, upon condition of personal, per
& perpetual obedience *n*, of which
tree of Life was a pledge *o*, and for
ding to eat of the tree of the knowl
of good and evil, upon pain of dea

l Gen. 1. 26, 27, 28, 29. & 3. 8. *m* Gen.
n Gal. 3. 12. Rom. 10. 5. *o* Gen. 2. 9. *p* Gen.

Q. *Did man continue in that*
wherein God at first created him?

A. Our first parents being left to
freedom of their own will, through
temptation of Satan, transgressed
Commandment of God, in eating
forbidden fruit, and thereby fell
the estate of Innocency, wherein
were created *q*.

q Gen. 3. 6, 7, 8, 13. Ecc. 7. 29. 2 Cor. 11.

Q. *Did all mankind fall in that*
transgression?

A. The Covenant being made
Adam as a publick Person, not for
self only, but for his posterity, all
kind descending from him by ordi
ry generation *r*, sinned in him, and

r Acts 17. 26.

with him in that first transgression *s*.

s Gen. 2. 16, 17. with Rom. 5. 12. to 20. and 1 Cor. 15. 21, 22.

Q. *Into what estate did the fall bring mankind.*

A. The fall brought mankind into an estate of sin and misery *t*.

t Rom. 5. 12. & 3. 23.

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any law of *God*, given as a rule to the reasonable creature *u*.

u 1 John 3. 4. Gal. 3. 10, 12.

Q. *Wherein consisteth the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of *Adams* first sin *w*, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, & made opposite unto all that is spiritually good, and wholly inclined to all evil, & that continually *x*, which is commonly called Original Sin, and from which

w Rom. 5. 12, 19. *x* Rom. 3. 10, to 20. Eph. 2. 1, 2, 3. Rom. 5. 6. & 8. v. 7, 8. Gen. 6. 5.

do proceed all actual transgressions

y Jam. 1. 14, 15. Mat. 15. 19.

Q. *How is original sin conveyed from first Parents unto their posterity?*

A. Original sin is conveyed from first Parents unto their posterity by tural generation, so as all that proc from them in that way, are conce and born in sin *z*.

z Ps. 51. 5. Iob 14. 4. & 15. 14. Iohn 3.

Q. *What misery did the fall bring Mankind?*

A. The fall brought upon Mank the loss of communion with God *a*, displeasure and curse, so as we are by ture children of wrath *b*, bond-slave Satan *c*, and justly liable to all puni ments in this world, and that whic to come *d*.

a Gen. 3. 8, 10, 24. *b* Eph. 2. 2, 3. *c* 2 T 2. 26. *d* Gen. 2. 17. Lam. 3. 39. Rom. 6. Mat. 25. 41, 46. Iude v. 7.

Q. *What are the punishments of sin this world?*

A The punishments of sin in t

world are either inward; as blindness of mind *e*, a reprobate sense *f*, strong delusions *g*, hardness of heart *h*, horror of conscience *i*, and vile affections *k*: or outward, as the curse of God upon the creatures for our sakes *l*, and all other evils that befal us in our bodies, names, estates, relations, and imployments *m*, together with death it self *n*.

e Eph. 4. 18. *f* Rom. 1. 28. *g* 2 Thes. 2. 11. *h* Rom. 2. 5. *i* Isai 33. 14. Gen 4. 13. Mat. 27. 4. *k* Rom. 1. 26. *l* Gen. 3. 17. *m* Deut. 28. 15, to the end. *n* Rom. 6. 21, 23.

Q. *What are the punishments of sin in the World to come?*

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body without intermission, in hell fire for ever *o*.

o 2 Thes. 1. 9. Mar. 9. 44, 46, 48. Luke 16. 24.

Q. *Doth God leave all Mankind to perish in the state of sin and misery?*

A. God doth not leave all mankind to perish in the state of sin and misery *p*, in-

p 1 Thes. 5. 9.

to

to which they fell by the breach of
firſt Covenant, commonly called the
venant of works *q*, but of his meer
& mercy delivereth his Elect out of
and bringeth them into an eſtate of
vation by the ſecond Covenant, c
monly called the Covenant of Grac

q Gal. 3. 10, 12. *r* Tit. 3. 4, 5, 6, 7. Gal. 3.
Rom. 3. 20, 21, 22.

Q. *With whom was the Covenant of Grace made?*

A. The Covenant of grace was m
with Chriſt, as the ſecond *Adam*,
in him with all the elect, as his ſee

ſ Gal. 3. 16. Rom. 5. 15, to the end. Iſai.
V. 10, 11.

Q. *How is the Grace of God manifeſted in the ſecond Covenant?*

A. The grace of God is manifeſted
the ſecond Covenant, in that he fre
provideth, and offereth to ſinners a
diator *t*, & life and ſalvation by him
and requiring faith as the condition
intereſt them in him *w*, promiſe
and giveth his holy Spirit *x*, to all

t Gen. 3. 15. Iſa. 42. 6. John 6. 27. *u* Iſ
5. 11, 12. *w* John 3. 16. & 1. 12. *x* Prov. 1.

elect, to work in them that faith *y*, with all other saving graces *z*, and to enable them unto all holy obedience *a*, as the evidence of the truth of their faith *b*, and thankfulness to God *c*, and as the way which he hath appointed to salvation *d*,

y 2 Cor. 4. 13. *z* Gal. 5. 22, 23. *a* Ezek. 36. ver. 27. *b* James 2. 18, 22. *c* 2 Cor. 5. 14, 15. *d* Eph. 2 10.

Q. *Was the Covenant of Grace alwayes administred after one and the same manner?*

A. The Covenant of Grace was not alwaies administred after the same manner, but the administrations of it under the Old Testament were different from those under the New *e*.

e 2 Cor. 3. 6, 7, 8, 9.

Q. *How was the Covenant of Grace administred under the Old Testament?*

A. The Covenant of Grace was administred under the Old Testament by Promises *f*, Prophecies *g*, Sacrifices *h*, Circumcision *i*, the Passeover *k*, & other Types and Ordinances, which did all

f Rom. 15. 8. *g* Acts 3. 20, 24. *h* Heb. 10. 1. *i* Rom. 4. 11. *k* 1 Cor. 5. 7.

fore-

fore-signifie Christ then to come, were for that time sufficient to bu the elect in faith in the promised *ah l*, by whom they then had ful re sion of sin, and eternal salvation *m*

l Heb. 8, 9, 10. chapters & 11. 13. *m* Ga v. 7, 8, 9, 14.

Q. *How is the Covenant of Grace a. nistred under the New Testament?*

A. Under the New Testament, Christ the substance was exhibited, same covenant of grace was, & still be administred in the preaching of Word *n*, & the administration of the crament of Baptism *m*, and the Lo supper *p*; in which, grace and salvatio held forth in more fulness, evidence, efficacy to all Nations *q*.

n Mat. 16. 15. *o* Mat. 28. 19, 20. *p* 1 Cor 5 23, 24, 25. *q* 2 Cor. 3. 6. to the end. Heb. 10, 11. Mat. 28. 19.

Q. *Who is the Mediator of the Cove of Grace?*

A. The only Mediator of the Co nant of grace is the Lord Jesus Chris who being the eternal Son of God, n

r 1 Tim. 2. 5.

ne ſubſtance & equal with the Father *ſ*, the fulneſs of time became Man *t*, & was, and continues to be God and Man, in two intire diſtinct natures, and ne Perſon for ever *u*.

ſ John 1. 1, 14. & 10. 30. Phil. 2. 6. *t* Gal. 4. 4. *u* Luk. 1. 35. Rom. 9. 5. Col. 2. 9. Heb. 7. 24, 25.

Q. *How did Chriſt, being God become Man?*

A. Chriſt the Son of God became Man, by taking to himſelf a true Body, nd a reaſonable Soul *w*, being conceied by the power of the Holy Ghoſt in he womb of the Virgin *Mary*, of her ubſtance, and born of her *x*, yet without ſin *y*.

w John 1. 14. Mat. 26. 38. *x* Luke 1. 27, 31, 35, 42. Gal. 4. 4. *y* Heb. 4. 15. & 7. 26.

Q. *Why was it requiſite that the Mediator ſhould be God?*

A. It was requiſite that the Mediator hould be God, that he might ſuſtain nd keep the Humane Nature from inking under the infinite wrath of God, nd the power of death *z*, give worth

z Acts 2. 24, 25. Rom. 1. 4. with Rom. 4. 25. Heb. 9. 14.

and

& efficacy to his sufferings, Obedie
and intercession *a*, and so satisfie G
justice *b*, procure his favour *c*, purc
a peculiar people *d*, give his Spiri
them *e*, conquer all their enemies
bring them to everlasting salvation

a Acts 20. 28. Heb. 9. 14. Heb. 7. 25, 26, 28. *b* Rom. 3. 24, 25, 26. *c* Eph 1. 6. Mat. *d* Tit. 2. 13, 14. *e* Gal. 4. 6. *f* Luke. 1. 68, 71, 74 *g* Heb. 5. 8, 9. Heb. 9. 11. to 16.

Q. Why was it requisite that the Me should be man?

A. It was requisite that the Medi should be man, that he might adv our nature *h*, perform Obedience to Law *i*, suffer and make intercession us in our nature *k*, have a fellow-feel of our infirmities *l*, that we might ceive the adoption of sons *m*, & h comfort and access with boldness t the throne of grace *n*.

h Heb. 2. 16. *i* Gal. 4. 4 *k* Heb. 2. 14. Heb 24, 25. *l* Heb. 4. 15. *m* Gal. 4. 5. *n* Heb. 4. 1

Q. Why was it requisite that the Me tor should be God and Man in one per

A. It was requisite that the Medi

who was to reconcile God and Man, should himself be both God and Man, and this in one Person, that the proper works of each nature might be accepted of God for us *o*, and relied on by us, as the works of the whole person *p*.

o Mat. 1. 21, 23. Mat. 3. 17. Heb. 9. 14. *p* 1 Pet. 2. vers 6.

Q. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus, because he saveth his people from their sins *q*. Mat. 1: 21.

Q. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ, because he was anointed with the holy Ghost above measure *r*, and so set apart, & fully furnished with all Authority & ability *s*, to execute the Offices of Prophet *t*, Priest *u*, & King of his Church *w*, in the estate both of his Humiliation & Exaltation.

r John 3. 34. Ps. 45. 7. *s* John 6. 27. Mat. 28. 18, 19, 20 *t* Acts 3. 21, 22. Luke 4. 18, 21. *u* Heb. 5. 5, 6, 7. Heb. 4. 14, 15. *w* Ps. 2. 6. Mat. 21. 5. Isa. 9. 6, 7. Phil. 2. 8, 9, 10, 11.

Q. *How doth Christ execute the Office of a Prophet?*

A.

A. Christ executeth the Office of a Prophet, in his revealing to the Church *x*, in all Ages, by his Spirit & Word in divers wayes of administration *y*, the whole will of God *a*, in all things concerning their edification & salvation.

x Iohn. 1. 18. *y* 1 Pet. 1. 10. 11. 12. *z* Heb. 1. 1, 2. *a* Iohn. 15. 15. *b* Acts. 20. 32. Eph. 4. 11, 12, 13. John 20. 31.

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering himself a sacrifice without spot to God *c*, to reconcile us, & in making continual intercession for them *e*.

c Heb. 9. 14, 28. *d* Heb. 2. 17. *e* Heb. 7. 25.

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in calling out of the world a people to himself *f*, & giving them Officers *g*, Laws *h*, and Censures, by which

f Act. 15. 14, 15, 16. Isa. 55. 4, 5. Gen. 49. 10. Psal. 110. 3. *g* Eph. 4. 11, 12. *h* 1 Cor. 12. 28. *i* Isa. 33. 22. vers 22.

he visibly governs them *i*, in bestowing saving grace upon his elect *k*, rewarding their Obedience *l*, and correcting them for their sins *m*, preserving and supporting them under all their temptations and sufferings *n*, restraining and overcoming all their enemies *o*, and powerfully ordering all things for his own glory *p*, and their good *q*, & also in taking vengeance on the rest, who know not God, and obey not the Gospel *r*.

i Mat. 18. 17, 18. 1 Cor. 5 4, 5. *k* Acts 5. 31. Rev. 22. 12. Rev. 2. 10. *m* Rev. 3. 19 *n* Is. 63. 9. 1 Cor. 15. 25. Psal. 110. throughout *p* Rom. 14. 10, 11. *q* Rom. 8. 28. *r* 2 Thess. 1. 8, 9. Ps. 2. 8, 9.

Q. *What was the estate of Christs humiliation?*

A. The estate of Christs humiliation was, that low condition, wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant from his conception & birth, life, death, & after his death until his resurrection *s*.

s Phil. 2. 6, 7, 8. Luk. 1. 31. 2 Cor. 8. 9. Acts 2. 24.

Q. *How did Christ humble himself in conception and birth?*

A. Christ humbled himself in conception & birth, in that being from all eternity the Son of God, in the bosom of the Father, he was pleased in the fulness of time to become the Son of Man, made of a Woman of low estate, and to be born of her, with divers circumstances of more than ordinary abasements *t*.

t 1 John 1. 14. 18. Gal. 4. 4. Luke 2. 7.

Q. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life by subjecting himself to the Law, which he perfectly fulfilled *u*, and by conflicting with the indignities of the world *x*, temptations of Satan *y*, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition *z*.

u Gal. 4. 4. *w* Mat. 5. 17. Rom. 5. 19. *x* Heb. 12. 2, 3. *y* Mat. 4. 1, to 12. Luke 4. 1, to 14. *z* Heb. 2. 17, 18. & 4. 15. Isai 52. 13, 14.

Q. *How did Christ humble himself in death?*

A. Christ humbled himself in his death, in that having been betray'd by Judas *a*, forsaken by his Disciples *b*, scorned & rejected by the world *c*, condemned by *Pilate*, & tormented by his persecutors *d*, having also conflicted with the terrors of death and the powers of darkness, felt and born the weight of Gods wrath *e*: he laid down his life an offering for sin, induring the painful, shamful, and cursed death of the cross *g*.

a Mat. 27. 4. *b* Mat. 20. 56. *c* Isai. 53. 2, 3. Mat. 27. 26, to 50. Joh. 19. 34. *e* Luke 22. 44. Mat. 27. 46. *f* Isai 53. 10. *g* Phil. 2. 8. Heb. 12. 2. Gal. 3. 13.

Q. *Wherein consisted Christs humiliation after his death?*

A. Christs humiliation after his death, consisted in his being buried *h*, & continuing in the state of the dead, and under the power of death till the third day *i*: wch hath bin otherwise expressed in these words, *He descended into Hell.*

h 1 Cor. 15. 3, 4. *i* Psal. 16. 10. with Acts 2. 24, 25, 26, 27, 31. Rom. 6. 9. Mat. 12. 40.

Q. *What was the estate of Christs Exaltation?*

A.

A. The Estate of Christs Exalta
comprehendeth his Resurrection *k*, ascension *l*, sitting at the right hand
Father *m*, and his comming again
judge the world *n*.

k 1 Cor. 15. 4. *l* Mar. 16. 19. *m* Eph.
n Acts 1. 11. & 17. 31.

Q. *How was Christ exalted in his Re*
surrection?

A. Christ was exalted in his Resur
ction, in that, not having seen corru
in death, of which it was impossible
him to be held *o*. And having the
same body in which he suffered, wi
essential properties thereof *p*, but
out mortality & other common infir
ties belonging to this life, really
ted to his soul *q*, he rose again from
dead the third day by his own pow
whereby he declared himself to be
Son of God *r*, to have satisfied divine
stice *s*, to have vanquished death; &
that had the power of it *u*, and
Lord of quick and dead *w* All which

o Acts 2. 24, 27. *p* Luke 24. 39. *q* Rom.
Rev. 1. 18, *r* John 10. 18. *s* Rom. 1. 4. *t* Rom.
v. 34. *u* Heb. 2. 14. *w* Rom. 14. 9.

did as a publick person *x*, the head of his Church *y*, for their justification *z*, quickning in grace *a*, support against enemies *b*, and assure them of their resurrection from the dead at the last day *c*.

x 1 Cor. 15 21, 22. *y* Ephes. 1. 20, 22, 23. Col. 1. 18. *z* Rom. 4. 25. *a* Eph. 2. 1. 5, 6. Col. 2. 12. *b* 1 Cor. 15. 25, 26, 27. *c* 1 Cor. 15. 20.

Q. *How was Christ exalted in his Ascension?*

A Christ was exalted in his Ascension, in that having after his resurrection often appeared unto, & conversed with his Apostles, speaking to them of the things pertaining to the Kingdom of God *d*, and giving them commission to preach the Gospel to all nations *e*, forty dayes after his resurrection, he in our nature, and as our head *f*, triumphing over enemys *g*, visibly went up into the highest heavens, there to receive gifts for men *h*, to raise up our affections thither *i*, and to prepare a place for us *k*, where himself is, & shall continue till his

d Acts 1. 2, 3. *e* Mat. 28. 19, 20. *f* Heb. 6. 20. Eph. 4. 8. *h* Acts 1. 9, 10, 11. Eph. 4. 10. Ps. 68. 18. *i* Col. 3. 1, 2. *k* John 14. 3.

second coming at the end of the world
l Acts 3. 21.

Q. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of *God*, in that as God-man he is advanced to the highest favour with God the Father *m*, with all fulness of joy *n*, glory *o*, and power over all things in heaven and earth *p*, and doth gather and defend his Church, and subdue their enemies, furnisheth his ministers and people with gifts and graces, and maketh intercession for them *r*.

m Phil. 2. 9. *n* Acts 2. 28. with Psalm 16. 11. *o* John 17. 5. *p* Eph. 1. 22. 1 Pet. 3. 22. *q* Eph. 4. v. 10, 11, 12. Psalm 110. throughout. *r* Rom. 8. v. 34.

Q. *How doth Christ make intercession?*

A. Christ maketh intercession by appearing in our nature continually before the Father in heaven *s*, in the merit of his obedience & sacrifice on earth, declaring his will to have it applied to all Believers *u*, answering all ac-

s Heb. 9. 12, 24. *t* Heb. 1. 3. *u* John 17. 9, 20, 24.

ſations againſt them *w*, procuring for them quiet of conſcience notwithſtanding daily failings *x*, acceſs with boldnes to the Throne of grace *y*, and acceptance of their perſons and ſervices *a*.

w Rom. 8. 33, 34, *x* Rom. 5. 1, 2. 1 Joh. 2. 1, 2. *y* Heb. 4. 16. *z* Eph. 1. 6. *a* 1 Pet. 2. 5.

Q. *How is Chriſt to be exalted in his coming again to judge the world?*

A. Chriſt is to be exalted in his coming again to judge the world, in that he who was unjuſtly judged & condemned by wicked men *b*, ſhall come again at the laſt day in great power *c*, and in the full manifeſtation of his own glory and of his Fathers, with all his holy Angels *d*, with a ſhout, with the voice of the Arch-Angel, and with the Trumpet of God *e*, to judge the world in righteouſneſs *f*.

b Acts 3. 14. 15. *c* Mat. 24. 30. *d* Luke 9. 26. Mat. 25. 31. *e* 1 Theſ. 4. 16. *f* Acts 17. 31.

Q. *What benefits hath Chriſt procured by his mediation?*

A. Chriſt by his mediation hath procured redemption *g*, with all other

g Heb. 9. 12.

benefits of the Covenant of Grace *h*.

h 2 Cor. 1. 20.

Q. *How do we come to be made partak of the benefits which Christ hath procured*

A. We are made partakers of benefits which Christ hath procured, the application of them unto us *i*, wh is the work especially of God the H Ghost *k*.

i John. 1. 11, 12. *k* Tit. 3. 5, 6.

Q. *Who are made partakers of Redem tion through Christ?*

A. Redemption is certainly apply & effectually communicated to all th for whom Christ hath purchased it, w are in time by the Holy Ghost enab to beleeve in Christ, according to Gospel *m*.

l Eph. 1. 13, 14. John 6. 37, 39. & 10. 15. *m* Eph. 2. 8. 2 Cor 4. 13.

Q. *Can they who never heard the Gos and so know not Jesus Christ, nor belie him, be saved by their living according the light of Nature?*

A. They who having never heard

G

Gospel *n*, know not Jesus Christ *o*, & believe not in him, cannot be saved *p*, be they never so diligent to frame their lives according to the light of nature *q*, or the Law of that Religion which they profess *r*; neither is there salvation in any other, but in Christ alone *s*, who is the Saviour only of his *body* the Church *t*.

n Rom. 10. 14. *o* 2 Thess. 1. 8, 9. Eph. 2. v. 12. John 1, 10, 11, 12. *p* John 8. 24. Marke 16. v. 16. *q* 1 Cor. 1. 20, to 24. *r* Joh. 4. 22. Rom. 9. v. 31, 32. Philip. 3. 4, 5, 6, 7, 8, 9. *s* Act. 4. 12. *t* Eph. 5. 23.

Q. Are all they saved who hear the Gospel, and live in the Church?

A. All that hear the Gospel, and live in the visible Church are not saved, but thy only who are true members of the Church invisible *u*.

u John. 12. 38, 39, 40. Rom. 9. 6. Mat. 22. 14. & 7. 21. Rom. 11. 7.

Q. What is the visible Church?

A. The visible Church is a society made up of all such as in all Ages and places of the world do profess the true

Religion *w*, & of their children *x*.

w 1Cor. 1. 2. & 12. 13. Rom. 15. 9,10,11,1
Rev. 7. 9. Pſ. 2. 8. & 22. 27,28,29,30,31. &
v. 17. Mat 28. 19, 20. Iſai 59. 21. *x* 1Cor. 7.
Acts 2. 39. Rom. 11. 16. Gen. 17. 7.

Q. *What are the ſpecial privileges of t viſible Church.*

A. The viſible Church hath the pri vilege of being under Gods ſpecial ca and Government, of being protected perſerved in all ages, notwithſtandi the oppoſition of all enemies *z*, and enjoying the Communion of Saints the ordinary means of ſalvation *a*, o fers of grace by Chriſt to all the mem bers of it in the miniſtry of the Goſpel teſtyfying that whoſoever believes i him ſhall be ſaved *b*, and excludi none that will come unto him *c*.

y Iſai. 4. 5,6. 1Tim. 4. 10. *z* Pſ. 115. thoughc Iſ. 31. 4. 5. Zech. 12. 2, 3, 4, 8, 9. *a* Acts 2. 42. *b* Pſ. 147. 19, 20. Rom. 9. 4. Eph. 4. 11, Mark. 16. 15, 16 *c* John. 6. 37.

Q. *What is the inviſible Church?*

A. The inviſible Church is the whol number of the elect, that have been, ar or ſhall be gathered into one, unde Chriſt the Head *d*.

d Eph. 1. 10, 22, 23. Joh. 10. 16. & 11. 52.

Q. *What ſpecial benefits do the members of the inviſible Church enjoy by Chriſt?*

A. the members of the Inviſible Church by Chriſt, enjoy Union and Communion with him in Grace and Glory *e*.

e Joh. 17. 21. Eph. 2. 5, 6. Joh. 17. 24.

Q. *What is that union which the Elect have with Chriſt.*

A. The union which the Elect have with Chriſt, is the Work of Gods grace *f*, whereby they are ſpiritually & myſtically, yet really and inſeparably joyned to Chriſt, as their Head and Husband *g*, which is done in their effectual calling *h*.

f Eph. 1. 22. & 2. 6, 7, 8. *g* 1 Cor. 6. 17. Joh. 10, 28 Eph. 5. 23, to 30. *h* 1 Cor. 1. 9. 1 Pet. 5. 10.

Q. *What is effectual calling?*

A. Effectual Calling is the work of Gods almighty power & grace *i*, whereby, out of his free & ſpecial love to his elect, & from nothing in them moving him thereunto *k*, he doth in his accepted time, invite and draw them to Je-

i Joh. 5. 25. Eph. 1. 18, 19, 20. 2 Tim. 1 8, 9. *k* Tit. 3. 4, 5. Eph. 2. 4, 5, 7, 8, 9. Rom. 9. 11.

ſus

sus Christ by his Word and Spirit *l*, f
vingly enlightning their minds *m*, r
newing and powerfully determin
their wills *n*, so as they, although
themselves dead in sin, are here
made willing and able freely to answ
his call, and to accept and embrace
grace offered and conveyed therein

l 2 Cor. 5. 20. with cap. 6. 1, 2. John. 6.
2 Thess. 2. 13, 14. *m* Acts 26. 18. 1 Cor. 2. 10
n Ezek. 11. 19. & 36. 26, 29. Joh. 6. 45. *o* Eph
v. 5. Phil. 2. 13. Deut. 30. 6.

Q. *Are the Elect only effectually call*

A. All the Elect, and they only
effectually called *p*; although othe
may be, & often are, outwardly call
by the Ministery of the Word *q*, a
have some common operations of
Spirit, who for their wilful negl
and contempt of the grace offered
them, being justly left in their unb
lief, do never truly come to Je
Christ *s*.

p Act. 13. 48. *q* Mat. 22. 14. *r* Mat 7. 22. & 13.
21. Heb. 6. 4, 5. *s* Joh. 12. 38, 39, 40. Acts 28.
26, 27. John 6. 64, 65. Psal. 81. 11, 12.

Q. *What is the communion in G*
wh

which the members of the Invisible Church have with Christ.

A. The Communion in grace which the members of the Invisible Church have with Christ, is their partaking of the vertue of his mediation, in their justification *t*, Adoption *u* Sanctification and whatever else in this life manifests their union with him *w*.

t Rom. 8. 30. *u* Eph. 1. 5. *w* 1 Cor. 1. 30.

Q. *What is Justification.*

A Justification is an act of Gods free grace unto sinners *x*, in which he pardoneth all their sins, accepteth & accounteth their Persons righteous in his sight *y*, not for any thing wrought in them, or done by them *z*, but only for the perfect Obedience, and full satisfaction of Christ, by God imputed to them *a*, & received by faith alone *b*.

x Rom. 3. 22, 24, 25. Rom. 4. 5. *y* 2 Cor. 5. 19, 21. Rom. 3. 22, 24, 26, 27, 28. *z* Tit. 3. 5. Eph. 1. 7. *a* Rom. 5. 17, 18, 19. Rom. 4. 6, 7, 8. *b* Acts 10. 43. Gal. 2. 16. Phil. 3. 9.

Q. *How is Justification an act of Gods free Grace.*

A. Although Christ by his obedience

&

and death, did make a proper, real, full satisfaction to Gods justice, in behalf of them that are justified *c*, yet as much as God accepteth the satisfaction from a Surety, which he might have demanded of them, did provide a Surety, his own only Son *d*, imputeth his righteousnes to them *e*, & requireth nothing of them for their justification but faith *f*, which also is his gift *g*, the justification is to them of free grace *h*.

c Rom. 5. 8, 9, 10, 19. *d* 1 Tim. 2. 5, 6. Heb. 10. Mat. 20. 28. Dan. 9. 24, 26. Isa. 53. 4, 5, 6, 10, 11. Heb. 7, 22. Rom. 8. 32. 1 Pet. 1. 18, 19. *e* 2 Cor. v. 21. *f* Rom. 3. 24, 25. *g* Eph. 2. 8. *h* Eph. 1.

Q. *What is justifying Faith?*

A. Justifying Faith is a saving grace *i* wrought in the heart of a sinner by the Spirit *k*, and Word of God *l*, whereby being convinced of his sin and misery, and of the disability in himself & all other creatures to recover him out of his lost condition *m*, not only assenting

i Heb. 10. 39. *k* 2 Cor. 4. 13. Eph. 1. 17, 18, 19. *l* Rom. 10. 14. *m* Acts 2. 37. & 16. v. 30. John 16. 8, 9. Rom. 5. 6. Eph. 2. 1. Acts 4. 12.

to the truth of the promise of the Gospel *n*, but receiveth and resteth upon *Christ*, & his righteousness therein held forth, for pardon of sin *o*, and for the accepting and accounting of his person righteous in the sight of *God* for salvation *p*.

n Eph. 1. 13. *o* John 1. 12. Acts 16. 31. & 10. 43. *p* Phil. 3. 9. Acts 15. 11.

Q. *How doth Faith justifie a sinner in the sight of God?*

A. Faith justifies a sinner in the sight of God, not because of those other graces which do alwayes accompany it, or of good works that are the fruits of it *q*, nor as if the grace of faith, or any act thereof were imputed to him for his justification *r*, but only as it is an instrument, by which he receiveth & applyeth Christ & his righteousness *s*.

q Gal. 3. 11. Rom. 3. 28. *r* Rom. 4. 5. with Rom. 10. 10. *s* John 1. 12. Philipp. 3. v. 9. Galat. 2. ver. 16.

Q. *What is Adoption?*

A. Adoption is an act of the free grace of God *t*, in and for his only Son Jesus

t John 3. 1.

Christ

Christ *u*; whereby all those that are justified are received into the number of his children *w*, have his name put upon them *x*, the Spirit of his Son given to them *y*, are under his farherly care and dispensations *z*, admitted to all the liberties and privileges of the Sons of God, made heirs of all the promises, and joint-heirs with Christ in glory *a*.

u Eph. 1. 5. Gal, 4. 4, 5. *w* John 1. 12, 2 Cor. 6 18. Rev. 3. 12. *y* Gal. 4. 6, *z* Pſ, 103. Prov. 14. ver. 26. Matth. 6. v. 32. *a* Hebr. 6. Rom. 8. ver. 17.

Q. *What is Sanctification?*

A, Sanctification is a work of God's Grace, whereby they, whom *God* hath before the foundation of the World chosen to be holy, are in time, through the powerful operation of his Spirit, applying the death and resurrection of Christ unto them *c*, renewed in the whole man after the Image of God, having the seeds of repentance unto life, and of all other saving graces, put into their hearts *e*, and those graces

b Eph. 1. 4. 1 Cor. 6. 11. 2 Thess. 2, 13. *c* Rom. v. 4, 5, 6. *d* Eph. 4. 23, 24. *e* Acts 11. 18, 1 John 3.

ſtirred up, increaſed and ſtrengthened
, as that they more and more dy unto
in, and riſe unto newnes of life g.

f Jude v. 20. Heb. 6. 11, 12. Eph. 3. 16, to 19.
Col. 1. 10, 11. g Rom. 6. 4, 6, 14. Gal. 5. 24.

Q. *What is repentance unto life?*

A. Repentance unto life, is a ſaving
race h, wrought in the heart of a ſinner
by the Spirit i, & Word of God k, wher-
by out of the ſight and ſenſe not only of
he danger l, but alſo of the filthines &
odiouſneſs of his ſins m, and upon the
pprehenſion of Gods mercy in Chriſt,
o ſuch as are penitent n, he ſo grieves
or o, & hates his ſins p, as that he turns
rom them all to God q, purpoſing &
ndeavouring conſtantly to walk with
im in all the ways of new Obedien-
e r.

h 2 Tim. 2. 25. i Zech. 12. 10. k Acts 11. 18.
20, 21. l Ezek. 18. 28. 30, 32. Luke 15. 17, 18.
Joſ. 2. 6, 7. m Ezek. 36, 31. Iſ. 30. 22. n Joel 2.
12, 13. o Jer. 31 18, 19. p 2 Cor. 7. 11. q Act.
6. 18. Ezek. 14. 6. 1 King 8. 47, 48. r Pſ. 119.
6. 59. 28. Luke 1. 6. 2 Kings 23, 25.

Christ *u*; whereby all those that ar
stified are received into the numbe
his children *w*, have his name put u
them *x*, the Spirit of his Son give
them *y*, are under his farherly care
dispensations *z*, admitted to all the li
ties and privileges of the Sons of G
made heirs of all the promises, and
low-heirs with Christ in glory *a*.

u Eph. 1. 5. Gal, 4. 4, 5. *w* John 1. 12,
Cor. 6. 18. Rev. 3. 12. *y* Gal. 4. 6, *z* Ps, 10
Prov. 14. ver. 26. Matth. 6. v. 32. *a* Hebr.
Rom. 8. ver. 17.

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b Eph. 1. 4. 1 Cor. 6. 11. 2 Thess. 2, 13. *c* Ro
v. 4, 5, 6. *d* Eph. 4. 23, 24. *e* Acts 11. 18. 1 John
stu

ſtirred up, increaſed and ſtrengthened
, as that they more and more dy unto
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f Jude v. 20. Heb. 6. 11, 12. Eph. 3. 16, to 19. Col. 1. 10, 11. *g* Rom. 6. 4, 6, 14. Gal. 5. 24.

Q. *What is repentance unto life?*

A. Repentance unto life, is a ſaving grace *h*, wrought in the heart of a ſinner by the Spirit *i*, & Word of God *k*, whereby out of the ſight and ſenſe not only of the danger *l*, but alſo of the filthines & odiouſneſs of his ſins *m*, and upon the apprehenſion of Gods mercy in Chriſt, ſo ſuch as are penitent *n*, he ſo grieves for *o*, & hates his ſins *p*, as that he turns from them all to God *q*, purpoſing & endeavouring conſtantly to walk with him in all the ways of new Obedience *r*.

h 2 Tim. 2. 25. *i* Zech. 12. 10. *k* Acts 11. 18. 20, 21. *l* Ezek. 18. 28. 30, 32. Luke 15. 17, 18. Hoſ. 2. 6, 7. *m* Ezek. 36, 31. Iſ. 30. 22. *n* Joel 2. 12, 13. *o* Jer. 31 18, 19. *p* 2 Cor. 7. 11. *q* Act. 26. 18. Ezek. 14. 6. 1 King 8. 47, 48. *r* Pſ. 119. 6. 59. 28. Luke 1. 6. 2 Kings 23. 25.

Q. *Wherein do Justification and Sa*
fication differ?

A. Although sanctification be i
parably joyned with justification
they differ, in that God in justific
imputeth the righteousnes of Chr
in sanctification his spirit infu
grace, and enableth to the exe
thereof *u*; in the former sin is pard
w, in the other it is subdued *x*: the
doth equally free all believers fro
revenging wrath of God, and that
fectly in this life, that they neve
into condēnation *y*: the other is n
equal in all *z*, nor in this life perf
any *a*, but growing up to perfectio

f 1 Cor. 6. 11. & 1. 30. *t* Rom. 4. 6. 8.
36. 27. *w* Rom. 3. 24, 25. *x* Rom. 6. 6, 14.
8. 33, 34. *z* 1 Joh. 2. 12, 13, 14. Heb. 5. 12.
a 1 John 1. 8, 10. *b* 2 Cor. 7. 1. Phil. 3. 1

Q. *Whence ariseth the imperfec*
Sanctification in believers?

A. The imperfection of Sanctifi
in believers, ariseth from the rem
of sin abiding in every part of the
the perpetual lustings of the flesh
the Spirit, whereby they are often

with temptations, and fall into many sins *c*, are hindred in all their spiritual services *d*, and their best works are imperfect, & defiled in the sight of God *e*.

c Rom. 7. 18, 23. Marke 14. 66. to the end. Gal. 2. 11, 12. *d* Heb. 12. 1. *e* Isa. 64. 6. Exod. 28. 38.

Q. *May not true believers by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of Grace?*

A. True believers, by reason of the unchangeable love of God *f*, & his Decree and Covenant to give them perseverance *g*, their inseparable union with Christ *h*, his continual intercession for them *i*, and the Spirit and seed of God biding in them *k*, can neither totally nor finally fall away from the state of grace *l*, but are kept by the power of God through faith unto salvation *m*.

f Jer. 31. 3. *g* 2 Tim. 2. 19. Heb. 13. 20, 21. Sam. 23. 5. *h* 1 Cor. 1. 8, 9. *i* Heb. 7. 25. Luk. 22. 32. *k* 1 John 3. 9. & 2. 27. *l* Jer. 32. 40. John 10. 28. *m* 1 Pet. 1. 5.

Q. *Can true believers be infallibly assured, that they are in the estate of grace,*

and that they shall persevere therein u
Salvation?

A. Such as truly believe in Christ,
endeavour to walk in all good conf
ence before him *n*, may without ext
ordinary revelation, by faith ground
upon the truth of Gods promises, &
the Spirit enabling them to discern
themselves those graces to which
promises of life are made *o*, & bear
witnes with their spirits, that they
the children of *God p*, be infallibly a
red that they are in the state of gra
& shall persevere therein ũto salvatio

n 1 John. 2. 3. *o* 1 Cor. 2. 12. 1 Joh. 3.
24. 1 John. 4. 13, 16. Heb. 6. 11, 12. *p* Ro
v. 16. *q* 1 John. 5. 13.

Q. *Are all true believers at all tim*
sured of their present being in the est
grace, and that they shall be saved?

A. Assurance of grace & salvation
being of the essence of faith *r*, tru
lievers may wait long before they
tain it *s*, & after the enjoyment th

r Eph. 1. 13, *s* Isa. 50. 10. Ps. 88. throu

may have it weakned and intermitted through manifold distempers, sins, temptations and desertions *t*: yet are they never left without such a presence and support of the Spirit of God as keepes them from falling into utter despair *u*.

t Ps. 77. 1. to 12. Can. 5. 2, 3, 6. Ps. 51. 8. 12. & 31. 22. & 22. 1. *u* 1 John 3. 9. Job 13. 15. Ps 73. 15, 23. Is. 54. 7, to 10.

Q. *What is the communion in Glory, which the members of the invisible Church have with Christ?*

A. The Communion in glory which the members of the invisible Church have with Christ, is, in this life *w*, immediately after death *x*, & at last perfected at the resurrection and day of judgement *y*.

w 2 Cor. 3. 18. *x* Luke 23. 43. *y* 1 Thess. 4. 17.

Q. *What is the communion in glory with Christ which the members of the invisible Church enjoy in this life?*

A. The members of the invisible Church have communicated unto them in this life, the first fruits of glory with Christ, as they are the members o fhim,

their Head, and so, in him are interest in that glory which he is fully possest of *z*, and, as an earnest thereof, enjoy sense of Gods love *a*, peace of conscience, joy in the holy Ghost, and hope glory *b*, as on the contrary, the sen of Gods revenging wrath, horror conscience, and a fearful expectati of judgement, are to the wicked the b ginning of their torments which t shall endure after death *c*.

z Eph. 2. 5, 6. *a* Rom. 5. 5. with 2 Cor. 1. *b* Rom. 5. 1, 2, & 14. 17. *c* Gen. 4. 13. Mat. v. 4. Heb. 10. 27. Rom. 2. 9. Mark 9. 44.

Q. *Shall all men die?*

A. Death being threatned as the w ges of sin *d*, it is appointed unto men once to die *e*, for that all h sinned *f*.

d Rom. 6. 23. *e* Heb. 9. 27. *f* Rom. 5. 12.

Q. *Death being the wages of sin, why not the righteous delivered from death, s all their sins are forgiven in Christ?*

A. The righteous shall be deliver from death it self at the last day, a even in death, are delivered from

sting and curse of it *g*, so that, although they die, yet it is out of Gods love *h*, to free them perfectly from sin and misery *i*, and to make them capable of further communion with Christ in glory, which they then enter upon *k*.

g 1 Cor. 15. 26, 55. Heb. 2. 15. *h* Is. 57. 1, 2. 2 Kings 22. 20. *i* Revel. 14. 13. Ephes. 5. 27. *k* Luke 23. 43. Phil. 1. 23.

Q. *What is the communion in glory with Christ, which the members of the invisible Church enjoy immediately after death?*

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their souls are then made perfect in holiness *l*, and received into the highest heavens *m*, where they behold the face of God in light and glory *n*, waiting for the full redemption of their bodies *o*, which even in death continue united to Christ *p*,

l Heb. 12. 23. *m* 2 Cor. 5. 1, 6, 8. Phil. 1. 23. with Acts 3. 21. and Eph. 4. 10. *n* 1 John 3. 2. 1 Cor. 13. 12. *o* Rom. 8. 23. Ps. 16. 9. *p* 1 Thess. 4. 14.

and rest in their graves as in their b
q, till at the last day they be again u
ed to their souls *r*, whereas the soul
the wicked are at death cast into h
where they remain in torments
utter darkness, and their bodies kep
their graves, as in their prisons, till
resurrection and judgment of the g
day *s*.

q Is. 57. 2. *r* Job 19. 26, 27. *s* Luke 26. 2
Acts 1. 25. Jude v. 6, 7.

Q. *What are we to believe concerning*
Resurrection?

A. We are to believe that at the
day there shall be a general resurrec
of the dead, both of the just and un
t, when they that are then found al
shall in a moment be changed, and
selfsame bodies of the dead which w
layd in the grave being then again
ted to their souls for ever, shall be
sed up by the power of Christ *u*,
bodys of the just by the Spirit of C
and by the vertue of his resurrecti
as their head, shall be raised in pow

t Acts 24. 15. *u* 1 Cor. 15. 51, 52, 53. 1 T
4. 15, 16, 17. John. 5. 28, 29.

spiritual, incorruptible, and made like to his glorious body *w*, and the bodyes of the wicked shall be raised up in dishonour, by him, as an offended judge *x*.

w 1 Cor. 15. 21, to 24. & 43. 44. Phil. 3. 21.
x John 5. 27, to 29. Mat. 25. 33.

Q. *What shall immediatly follow after the Resurrection?*

A. Immediately after the resurrection shall follow the general & final judgment of Angels and men *y*, the day & hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord *z*.

y 2 Pet. 2. 4. Jude v. 6. 7. 14, 15. Mat. 25. 46.
z Mat. 24. 36, 42, 44. Luke 21. 35, 36.

Q. *What shall be done to the wicked at the day of judgement?*

A. At the day of judgement the wicked shall be set on Christs left hand *a*, & upon clear evidence, & full conviction of their own consciences *b*, shall have the fearful, but just sentence of condemnation pronounced against them *c*; and

a Mat. 25. 33. *b* Rom. 2. 15, 16. *c* Mat. 25. 41, 42, 43.

thereupon ſhall be caſt out from the vourable preſence of God, and the g rious fellowſhip with Chriſt, his Sain and all his holy Angels, into hell, to puniſhed with unſpeakable torment both in body and ſoul, with the D and his Angels for ever *d*.

d Luk. 16. 26. 2 Theſſ. 1. 8, 9.

Q. *What ſhall be done to the righteou the day of judgment?*

A. At the day of judgment, the ri teous being caught up to Chriſt in clouds *e*, ſhall be ſet on his right ha and there openly acknowledged, a acquitted *f*, ſhall joyn with him in judging of reprobate Angels and Me and ſhall be received into heaven where they ſhall be fully and for e freed from all ſin and miſery *i*, fil with unconceivable joyes *k*, made p fectly holy and happy both in body ſoul, in the company of innumera Saints, and holy Angels *l*; but eſpecia

e 1 Theſſ. 4. 17. *f* Mat. 25. 33. & 10. 32. *g* 6. 2. 3. *h* Matth. 25. 34, 36. *i* Eph. 5. 27. 24. 13. *k* Pſal. 16. 11. *l* Heb. 12. 22, 23.

in the immediate vision and fruition of God the Father of our Lord Jesus Christ, and of the holy Spirit, to all eternity *m*. And this is the perfect & full communion which the members of the invisible Church shall enjoy with Christ in glory, at the resurrection and day of judgment.

m 1 John 3. 2. 1 Cor. 13. 12. 1 Thess. 4. 17, 18.

Having seen, what the Scriptures principally teach us to believe concerning God; it follows to consider, what they require as the duty of Man.

Q. *What is the duty that God requireth of Man?*

A. The duty which God requireth of man, is obedience to his revealed will *n*.

n Rom. 12. 1, 2. Micah 6. 8. 1 Sam. 15. 22.

Q *What did God at first reveal unto Man, as the rule of his obedience?*

A. The rule of obedience revealed to *Adam* in the estate of innocency, and

to all mankind in him, beside a spec
command not to eat of the fruit of t
tree of the knowledge of good and e
was the Moral Law *o*.

o Gen. 1. 26, 27. Rom 2. 14, 15. Rom. 1
Gen. 2. 17.

Q. *What is the Moral Law?*

A. The Moral Law is the declarati
of the will of God to Mankind, direc
ing and binding every one to perfon
perfect, and perpetual conformity a
obedience thereunto, in the frame a
disposition of the whole Man, soul
body *p*, and in performance of all the
duties of holiness and righteousn
which he oweth to God and Man
promising life upon the fulfilling, a
threatning death upon the breach of

p Deut. 5. 1. 2, 3, 31, 33. Luk. 10. 26, 27. G
v. 10. 1 Thess. 5. 23. *q* Luke 1. 75. Acts 24
r Rom, 10. 5. Gal. 3. 10, 12.

Q. *Is there any use of the Moral L
to man since the fall?*

A. Although no man since the f
can attain to righteousness and life

the Moral law *s*, yet there is a great use thereof, as well commom to all men, as peculiar either to the unregenerate, or the regenerate *r*.

s Rom. 8. 3. Gal. 2. 16. *t* 1 Tim 1. 8.

Q. *O, what use is the Maral law to all men?*

A. The Moral law is of use to all men, to inform them of the holy nature and will of *God u*, & of their duty, binding them to walk accordingly *w*, to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, & lives *x*, to humble them in sense of their sin and misery *y*, and therby help them to a clearer sight of the need they have of Christ *z*, and of the perfection of his obedience *a*.

u Lev. 11. 44, 45. Lev. 20. 7, 8. Rom. 7. v. 12. *w* Mich. 6. 8. Jam. 2. 10, 11. *x* Ps. 19. v. 11, 12. Rom. 3. 20. Rom 7. 7. *y* Rom. 3. 9. 23. *z* Gal. 3. v. 21, 22. *a* Rom. 10. 4.

Q. *What particular use is there of the Moral Law to unregenerate men?*

A. The Moral law is of use to unregenerate men, to awaken their consci-

ences

ences to fly from wrath to come *b*, and to drive them to Christ *c*; or upon their continuance in the estate and [illegible] of sin, to leave them inexcusable *d*, and under the curse thereof *e*.

b 1 Tim. 1. 9, 10. *c* Gal. 3. 24. *d* Rom. 1. with Rom. 2. 15. *e* Gal. 3. 10.

Q. *What special use is there of the Moral Law to the regenerate?*

A. Although they that are regenerate and believe in *Christ*, be delivered from the moral law, as a covenant of works, so as thereby they are neither justified nor condemned *h*: yet, beside the general uses thereof common to them with all men, it is of special use to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, & for their good, and thereby to provoke them to more thankfulness *k*, and to express the same in their greater care to conform them-

f Rom. 6. 14. & 7. 4. 6. Gal. 4. 4, 5. *g* Rom. v. 20. *h* Gal 5. 23. Rom. 8. 1. *i* Rom. 7. 14. Gal. 3. 13, 14. Rom. 8. 3, 4. *k* Luke 1. 68, 74, 75. Col. 1. 12, 13, 14.

selves thereunto as the rule of their obedience *l*.

l Rom. 7. 22. & 12. 2. Tit. 2. 11, to 14.

Q. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the ten Commandements, which were delivered by the voice of God upon mount *Sinai*, and written by him in two Tables of stone *m*, & are recorded in the 20 Chapter of *Exodus*: the four first Commandements containing our duty to God, and the other six our duty to Man *n*.

m Deut. 10. 4. Exod. 34. 1, 2, 3, 4. *n* Mat. 22 v. 37, to 40.

Q *What rules are to be observed for the right understanding of the ten Commandements?*

A. For the right understanding of the ten Commandments, these rules are to be observed.

1. That the law is perfect, & bindeth every one to full conformity in the whole man, unto the righteousness thereof, & to entire obedience for ever: so, as to require

require the utmoſt perfection in eve duty, and to forbid the leaſt degree every ſin *o*.

o Pſ. 19. 7. Jam. 2. 10. Matt. 5. 21. to the e

2. That it is ſpiritual, and ſo rea eth the underſtanding, will, affectio and all other powers of the ſoul, as w as words, works, & geſtures *p*.

p Rom. 7. 14. Deut. 6. 5. with Matt. 22. 37. 39. Matt. 5. 21, 22, 27, 28, 36. to the end.

3. That one & the ſame thing in div reſpects is required or forbidden in veral Commandments *q*.

q Col. 3. 5. Amos 8. 5. Prov. 1. 19. 1 Tim. 6.

4. That, as, where a duty is commande the contrary ſin is forbidden *r*, & whe a ſin is forbidden, the contrary duty commanded *ſ*, ſo where a promiſe annexed, the contrary threatning is in cluded *t*, & where a threatning is ann xed, the contrary promiſe is included

r Iſai. 58, 13. Deut. 6. 13. with Matt. 4. 9, Matth. 15. 4, 5, 6. *ſ* Matth. 5. 21, to 25. Eph. 4. *t* Exod. 20. 12. with Prov. 30. 17. *u* Jer. 18. Ex. 20. 7. with Pſalm 15. 1. 4, 5. & Pſalm 24.

5. That, what God forbids, is at no ti to be done *w*, what he commands,

w Job 13. 7, 8. Rom. 3. 8. Job 36. 21. Heb. 11.

alway

alwayes our duty *x*, & yet every particular duty is not to be done at all times *y*.

x Deut. 4. 8. 9. *y* Matth. 12. 7.

6. That, under one sin or duty, all of the same kind are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, & provocations thereunto *z*.

z Matth. 5. 21, 22, 27. 28. Matth. 15. 4, 5, 6. Hebr. 10. 24, 25. 1 Thessal. 5. 22. Jude vers 23. Gal. 5. 26. Colosse. 3 21.

7. That, what is forbidden or commanded to our selves, we are bound according to our places, to endeavour that it may be avoided, or performed by others, according to the duty of their places *a*.

a Exod. 20. 10. Levit. 19. 17. Genes. 18. 19. Josh. 24. 15. Dnut. 6. 6, 7.

8. That, in what is commãded to others, we are bound according to our places and callings to be helpful to them *b*; & to take heed of partaking with others in what is forbidden them *c*.

b 2 Cor. 1. 24. *c* 1 Tim. 5. 22. Eph. 5. 11.

Q. *What special things are we to consider in the ten Commandements?*

A. We are to consider in the ten Commande-

mandements, the Preface, the substance of the Commandements themselves, several reasons annexed to some of them, the more to enforce them.

Q. *what is the Preface to the Commandements?*

A. The Preface to the Commandements is contained in these words (*I am the Lord thy God, which have brought thee out of the land of Egypt; out of the house of bondage d*) wherein God manifesteth his soveraignty, as being Jehovah, the eternal, immutable, & Almighty God *e*, having his Being in, and of himself *f*, and giving Being to all his words *g*, and works *h*; and that he is God in Covenant, as with *Israel* of old, so with all his people *i*, who, as he brought them out of their bondage in *Egypt*, so he delivereth us from our spiritual thraldom *k*, and that therefore we are bound to take him for our God alone, and to keep all his Commandments *l*.

d Exodus 20. 2. *e* Is. 44. 6. *f* Exodus 3. *g* Exodus 6. 3. *h* Act 17. 24. 28. *i* Gen. 17. with Rom. 3. 29. *k* Luke 1. 74, 75, *l* 1 Pet. 1. 15, 16, 17, 18. Lev. 8. 30. & 19. 37.

Q. *What is the sum of the our Commandements, which contain our duty to God?*

A. The sum of the four Commandements containing our duty to God, is to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind *m*. *m Luke* 10.27.

Q. *Which is the first Commandement?*

A. The first Commandement is. *Thou shalt have no other Gods before me* n.

n Exod. 20. 3.

Q. *What are the duties required in the first commandement?*

A. The duties required in the first Cõmandement are the knowing and acknowledging of *God* to be the onely true *God*, & our *God*, *o*, & to worship & glorifie him accordingly *p*, by thinking *q*, meditating *r*, remembring *s*, highly esteeming *t*, honoring *u*, adoring *w*, chu-

o 1 Chr. 28. 9. Deut. 26. 17. Isa. 43. 10. Jer. 14. 22. *p* Ps. 95. 6, 7. Mat. 4. 10. Ps. 29. 2. *q* Mal. 3. 16. *r* Ps. 63. 6. *s* Ec. 12. 1. *t* Pas. 71. 19. *u* Mal. 1. 6. *w* Isa. 45. 23.

sing

sing *x*, loving *y*, desiring *z*, fearing him *a*, believing him *b*, trusting *c*, hoping *d*, delighting *e*, rejoycing in him being zealous for him *g*, calling upon him, giving all praise and thanks *h*, yeelding all obedience and submission to him, with the whole man *i*, being careful in all things to please him *k*, sorrowful when in any thing he is offended *l*, and walking humbly with him *m*.

x Josh. 24. 15, 22. *y* Deut. 6. 5. *z* Ps. 73. 25. *a* Isa. 8. 13. *b* Exod. 14. 31. *c* Isa. 26. 4. *d* Ps. 130. 7. *e* Ps. 37. 4. *f* Ps. 32. 11. *g* Rom. 12. 11. with Num. 25. 11. *h* Phill. 4. 6. *i* Jer. 7. 23. Jam. 4. 7. *k* 1 Joh. 3. 22. *l* Jer. 31. 18. *m* Mich. 6. 8.

Q. *What are the sins forbidden in the first commandement.*

A. The sins fobidden in the first Commandement, are, Atheism in denying, or not having a God *n*, Idolatry in having, or worshipping more Gods than one, or any with, or in stead of

n Ps. 14. 1. Eph. 2. 12.

true God *o*: the not having and avouching him for God, and our God *p*: the omission or neglect of any thing due to him required in this Commandment *q*: ignorance *r*, forgetfulness *s*, misapprehensions *t*, false opinions *u*, unworthy & wicked thoughts of him *w*, bold & curious searching into his secrets *x*: all profaneſs *y*, hatred of God *z*, self-love *a*, self-seeking *b*, and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part *c*; vain credulity *d*, unbelief *e*, hereſie *f*, misbelief *g*, diſtruſt *h*, deſpair *i*, incorrigibleneſs *k*, inſenſibleneſs under judgments *l*, hardneſs of heart *m*, pride *n*, preſumption *o*, carnal ſecuri-

o Jer. 2. 27, 28. with 1 Theſſ. 1. 9. *p* Pſ. 81. 11. Iſ. 43. 22, 23, 24. *r* Jer. 4. 22. Hoſ. 4. 1, 6. *ſ* Jer. 2. 32. *t* Act. 17. 23, 29. *u* Iſai 40. 18. *w* Pſ. 50. 21. *x* Deut. 29. 29. *y* Tit. 1. 16. Heb. 12. 16. Rom. 1. 30. *a* 2 Tim. 3. 2. *b* Phil. 2. 21. *c* 1 Joh. 2. 15, 16. 1 Sam. 2. 29. Col. 3. 2, 5. *d* 1 John 4. 1. *e* Heb. 3. 12. *f* Gal. 5. 20. Titus 3. 10. Acts 26. 9. *h* Pſal. 78. 22. *i* Gen. 4. 13. *k* Jer. 5. v. 3. *l* Iſa. 42. 25. *m* Rom. 2, 5. *n* Jer. 13. 15. Pſ. 19. 13.

ty *p*, tempting of God *q*, using unla
ful means *r*, and trusting in law
means *s*, carnal delights and joys *t*: co
rupt, blind and indiscreet zeal *u*, lu
warmness *w*, and deadness in
things of God *x*, estranging our selv
and apostatizing from God *y*, prayi
or giving any Religious Worship
Saints, Angels, or any other crea
res *z*, all compacts and consulting w
the Devil *a*, and hearkning to his s
gestions *b*, making men the Lord
our Faith & conscience *c*, slighting
despising God and his commands *d*
sisting and grieving of his Spirit *e*,
content and impatience at his disp
sations, charging him foolishly for
evils he inflicts on us *f*, and ascrib

p Zeph. 1. 12. *q* Mat 4. 7, *r* Rom. 3. 8. *s*
17. 5. *t* 2 Tim. 3. 4. *u* Gal. 4. 17. Joh. 16
Rom, 10. 2. Luke 9. 54, 55. *w* Rev. 3. 16. *x* Rev.
y Ezek. 14. 5. Isa. 1. 4, 5. *z* Rom. 10. 13, 14. He
v. 12. Acts 10. 25. 26. Rev. 19. 10. Mat. 4
Col. 2. 18. Rom. 1. 15. *a* Lev. 20. 6. 1 Sam. 28.
with 1 Chr. 10. 13, 14. *b* Act, 5. 3. *c* 2 Co
v. 24. Mat. 23. 9. *d* Deut. 32. 15. 2 Sam. 1
Pro. 13. 13. *e* Act. 7. 51. Eph. 4. 30. *f* Ph
v. 2, 3, 14, 15, 22.

the praiſe of any good we either are, have, or can do, to Fortune *g*, Idols *h*, our ſelves *i*, or any other creature *k*.

g 1 Sam. 6. 7, 8, 9. *h* Dan. 5. 23. *i* Deut. 8. 17. Dan. 4. 30. *k* Habb. 1. 16.

Q. *What are we eſpecially taught by theſe words* (Before me) *in the firſt Commandement?*

A. Theſe word (*Before me*) or before my face, in the firſt commandement, teach us, that God, who ſeeth all things takes ſpecial notice of, and is much diſpleaſed with the ſin of having any other God; that ſo it may be an argument to diſwade from it, and to aggravate it, as a moſt impudent provocation *l*: as alſo to perſwade us to do, as in his ſight, what ever we doe in his ſervice *m*.

l Ezek. 8. 5. to the end Pſ. 44. 20, 21. *m* 1 Chr. 28. v. 9.

Q. *Which is the ſecond Commandement.*

A. The ſecond Commandement is, *Thou ſhalt not make unto thee any graven image, or any likeneſs* of any thing that is *in heaven above, or that is in the earth beneath, or that is in the water*

under the earth, thou shalt not bow down te
self to them, nor serve them: For I the L fv
thy God am *a jealous God, visiting* vc
iniquities of the Fathers upon the Childr pr
unto the third and fourth generation *of th* w
that hate Me, and shewing mercy unto th pl
sands of them that love Me, and keep m
Commandements n.

n Exodus 20. 4, 5, 6. to

Q. *What are the duties required in t* v.
second Commandement? 17

A The duties required in the seco con
Commandment, are, the receiving, C
serving, and keeping pure and intire
such religious Worship and Ordinanc co
as God hath instituted in his word, an
particularly prayer and thanksgiving fhi
the Name of Christ *p*, the reading, pr tol
ching, and hearing the Word *q*, the any
ministration and receiving of the S any
craments *r*, Church-government a in
Discipline *s*: the Ministery and ma of

o Deut. 32. 46, 47. Mat. 28. 20. Act. 2. a
1 Tim. 6. 13,14. *p* Phil. 4. 6. Eph. 5. 20. *q* De Mic
17. 18, 19. Acts 15. 21. 2 Tim. 4. 2. Jam. 1. 31,
22. *r* Matth. 28. 19. 1 Cor. 11. 23. to 30. *s* Kev
18. 15,16,17. & 16. v. 19. 1 Cor. 5. chapt. &
A. 28.

tem

tenance thereof *t*: religious fasting *u*, swearing by the Name of God *w*, and vowing unto him *x*: as also the disapproving; detesting, opposing all false worship *y*; and according to each ones place and calling removing it, and all monuments of Idolatry *z*.

t Eph. 4. 11, 12. 1 Tim. 5. 17, 18. 1 Cor. 9. 7, to 15. *u* Joel 2. 12, 13. 1 Cor. 7. 5. *w* Deut. 6. v. 13. *x* Isai 19. 21. Ps. 76. 11. *y* Acts 17. 16, 17. Psal. 16. 4, *z* Deut. 7. 5. Isai 30. 22.

Q. *What are the sins forbidden in the second Commandement?*

A. The sins forbidden in the second Commandement, are all devising *a*, counselling *b*, commanding *c*, using *d*, & any ways approving any religious worship not instituted by God himself *e*; tolerating a false religion *f*, the making any representation of God, of all, or of any of the three Persons, either inwardly in our mind, or outwardly, in any kind of Image, or likewise of any Creature

a Num. 15. 39. *b* Deut. 13. 6, 7, 8. *c* Hos. 5. 11. Mich. 6. 16. *d* 1 Kings 11. 33. *e* Deut. 12. 30, 31, 32. *f* Deuter. 13. 6, 10 12. Zech. 13. 2, 3. Rev. 2, 2, 14, 15, 20. & 17. 12, 16, 17.

whatsoever *g*, all worshipping of it *h*, God in it, or by it *i*, the making of a representation of feigned Deities *k*, all worship of them, or service belonging to them *l*, all superstitious devices corrupting the worship of *God* *n*, adding to it, taking from it *o*, whether invented and taken up of our selves *p*, or received by tradition from others *q*, though under the title of antiquity *r*, custom *s*, devotion *t*, good intent, or any other pretence whatsoever *u*, simony *w*, sacrilege *x*, all neglect *y*, contempt *z*, hindering *a*, & opposing the Worship & Ordinances which *God* hath appointed *b*.

g Deu. 4. 15, to 19. Acts 17. 29. Rom. 21. 23, 25. *h* Dan. 3. 18. Gal. 4. 8. *i* Exod. 32. *k* Exod 32. 8. *l* 1 Kings 18. 26, 28. Isa. 65. 11. *m* Col. 2. v. 22. Col. 2. 21, 22, 23. *n* Mal. 1. 7, 8, *o* Deut. 4. 2. *p* Ps. 106. 39. *q* Mat. 15. 9. *r* 1 Pet. 18. *s* Jer. 44. v. 17. *t* Isa. 65. 3, 4, 5. Gal. 1. 14. *u* 1 Sam. 15. 21. *w* Act 8. 18. *x* Rom. Mat. 3. 8. *y* Exod. 4. 24, 25. *z* Mat 22. 5. Ma v. 7. 13. *a* Mat. 23. 13. *b* Act 13. 44. 54. 1 T 2. v. 15, 16.

Q. *What are the reasons annexed to the second Commandement, the more to enforce it?*

A. The reasons annexed to the second Commandement, the more to enforce it, contained in these words (*For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third & fourth generation, of them that hate me; & shewing mercy unto thousands, of them that love me, and keep my Comendements.* *c*) are beside Gods soveraignty over us, and propriety in us *d*, his fervent zeal for his own worship *e*, and his revengeful indignation against all false worship, as being a spiritual whoredom *f*: accounting the breakers of this Commandement such as hate him, and threatning to punish them unto devers generations *g*, and esteeming the observers of it, such as love him, and keep his Commandements, and promising mercy to them unto many generations *h*.

c Exod. 20. 5, 6. *d* Ps. 45. 11. Rev. 15. 3, 4. *e* Ex. 34. 13, 14. *f* 1 Cor. 10. 20, 21. 22. Jer. 7. 18. 19, 20. Ezek. 16. 26, 27. Den. 32. 16, to 20. *g* Hos. 2. 2, 3, 4. *h* Deut. 5. 29.

Q. *Which is the third Commaudement?*

A.

A. The third Commandement is, *Thou ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſs that taketh His Name in vain* i. i Exod. 20. 7.

Q. What is required in the third Commandement?

A. The third Commandement requires, that the Name of God, his Titles, attributes *k*, ordinances *l*, the Word *m*, Sacraments *n*, prayer *o*, oaths *p*, vows *q*, lots *r*, his works *ſ*, & whatſoever else there is whereby he makes himſelf known, be holily and reverently used in thought *t*, meditation *u*, word *w*, writing *x*, by an holy profeſſion *y*, and anſwerable converſation *z*, to the glory of God *a*, and the good of our ſelves and others *c*.

k Mat. 6. 9. Deut 28. 58. Pſ. 29. 2. & 68. Rev. 15. 3, 4. *l* Mal. 1. 14. Eccleſ. 5. 1. *m* Pſ. 138. 2. *n* 1 Cor. 11. 24, 25, 28, 29. *o* 1 Tim. v. 8. *p* Jer. 4. 2. *q* Eccl. 5. 2, 4, 5, 6. *r* Acts v. 24, 26. *ſ* Job 36. 24. *t* Mal. 3. 16. *u* Pſ. throughout, *w* Col. 3. 17. Pſal. 105. 2, 5. *x* 102. 18. *y* 1 Pet. 3. 15. Mich. 4. 5, *z* Phil. 1. *a* 1 Cor. 10. 31. *b* Jer. 32. 39. *c* 1 Pet. 2. 12.

Q. What are the sins forbidden in the third Commandement?

A. The sins forbidden in the third Commandement are, the not using of Gods Name as is required *d*, & the abuse of it, in an ignorant *e*, vain *f*, irreverent prophane *g*, superstitious *h*, or wicked mē. tioning, or otherwise using his titles, attributes *i*, ordinances *k*, or works *l*, by blasphemy *m*, perjury *n*: all sinful cursings *o*, oaths *p*, vows *q*, & lots *r*, violating of our oaths & vows, if lawful *s*, & fulfilling of thē, if of things unlawful *t*, murmuring & quarrelling at *u*, curious prying into *w*; and misapplying of *Gods* decrees *x*, & providences *y*, misinterpre-

d Malach. 2. 2. *e* Acts 17. 23. *f* Prov. 30. 9. *g* Mal. 1. 6, 7, 12. & 3. 14. *h* 1 Sam. 4. 3, 4, 5. Jer. 7. 4, 9, 10, 14, 31. Col. 2. 20, 21, 22. *i* 2 Kings 18. 30, 35. Exod. 5. 2. *Ps.* 139. 20. *k* Ps 50. 16, 17. *l* Isai 5. 12. *m* 2 Kin. 19. 22. Lev. 24. 11, *n* Zech. 5. v. 4. & 8. 17. *o* 1 Sam. 17. 43. 2 Sam. 16. 5. *p* Jer. 5. 7. & 23. 10. *q* Deut. 23. 18. Acts 23. v. 12. *r* Esther 3. 7. & 9. 24. Psalm 22. 18. *s* Psal 24. 4, Ezek. 17. 16, 18, 19. *t* Mark. 6. 26. 1 Sam. 25. 22, 32, 33, 34. *u* Rom. 9. 14, 19, 20. *w* Deut. 29. 29. *x* Rom. 3. 5, 7. & 6. 1. *y* Eccl. 8. 11. & 9. 3. Psalm 39. throughout.

ting *z*, misapplying *a*, or any way pe
verting the word, or any part of it *b*,
profane jests *c*, curious or unprofitab
questions, vain janglings, or the mai
taining of false Doctrines *d*, abusing
the creatures, or any thing contain
under the name of God, to charms
or sinful lusts and practices *f*, the
ligning *g*, scorning *h*, reviling *i*, or
ways opposing of Gods truth, grace,
ways *k*, making profession of Religi
in hypocrisie, or for sinister ends *l*; b
ing ashamed of it *m*, or a shame to
by uncomfortable *n*, unwise *o*, unfru
ful *p*, and offensive walking *q*, or bac
sliding from it *r*.

z Mat. 5. 21. to the end *a* Ezek. 13. 22. *b* 2
3. 16. Mat. 22. 24, to 31. *c* Isai 22. 13. Jer.
34, 36, 38. *d* 1 Tim. 1. 4, 6, 7. 1 Tim. 6. 4, 5,
2 Tim. 2. 14. Tit. 3. 9. *e* Deut. 18. 10, to
Acts 19. 13. *f* 2 Tim. 4. 3, 4. Rom. 13. 13,
1 Kings 21. 9, 10. Jude v. 4. *g* Act. 13. 45. 1 Joh.
v. 12. *h* Psalm 1. 1. 2 Pet. 3. 3. *i* 1 Pet. 4.
k Acts 13. 45, 46, 50. & 4. 18. & 19. 9. 1 Th.
2. 16. Heb. 10. 29. *l* 2 Tim. 3. 5. Mat. 23.
& 6. 1, 2, 5, 16. *m* Mark 8. 38. *n* Psal. 73. 14.
o 1 Cor. 6. 5, 6. Ephes. 5. 15, 16, 17. *p* Isai.
2 Pet. 1. 8, 9. *q* Rom. 2. 23, 24. *r* Gal. 3. 1.
Heb. 6. 6.

Q. *What are the reaſons annexed to the third Commandement?*

A. The reaſons annexed to the third Commandement in theſe words [*The* LORD *thy* GOD,] and [*For the* LORD *will not hold him guiltleſs that taketh his name in vain ſ,*] are, becauſe he is the LORD, and our God, and therefore his Name is not to be profaned, or any way abuſed by us *t*, eſpecially becauſe he will be ſo far from acquitting and ſparing the tranſgreſſors of this Commandement, as that he will not ſuffer them to eſcape his righteous judgment *u*, albeit many ſuch eſcape the cenſures and puniſhments of men *w*.

ſ Exod. 20. 7. *t* Lev. 19. 12. *u* Ezek. 36. 21, 22. 23 Dent. 28. 58, 59. Zec. 5, 2, 3, 4. *w* 1 Sam. 2 v. 12, 17, 22, 24. with 3. 13.

Q. *Which is the fourth Commandement?*

A. The fourth Commandement is, *Remember the Sabbath day to keep it holy: Six dayes ſhalt thou labour, and do all thy work: But the Seventh day is the Sabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant,*

nor

nor thy cattel, nor the ſtranger that is wi
in thy gates: for in ſix dayes the L
made heaven and earth, the ſea and all t
in them is, and reſted the ſeventh d
wherefore the Lord bleſſed the Sabbath-d
and hallowed it x. x Exod. 20. 8, to

Q. *What is required in the fourth C*
mandement?

A, The fourth Commandement r
quireth of all men, the ſanctifying,
keeping holy to God, ſuch ſet time
he hath appointed in his word; expr
one whole day in ſeven, which was
ſeventh from the beginning of
world to the reſurrection of Chriſt,
the firſt day of the week ever ſince,
ſo to continue to the end of the wor
which is the Chriſtian Sabbath y, and
the New Teſtament called the Lo
Day z.

y Deut. 5. 12, 13, 14. Geu. 2. 2, 3. 1 Cor.
v. 1, 2. Acts 20. 7. Mat. 5. 17, 18. Iſai 56. 2,
7. z Rev. 1. 10.

Q. *How is the Sabbath, or Lords da*
be ſanctified?

A. The Sabbath or Lords day is to be ſanctified by an holy reſting all the day *a*, not only from ſuch works as are at all times ſinful, but even from ſuch worldly imployments and recreations as are on other daies lawful *b*, and making it our delight to ſpend the whole time (except ſo much of it as is to be taken up in works of neceſſity and mercy *c*,) in the publike and private exerciſes of Gods worſhip *d*: and to that end we are to prepare our hearts, and with ſuch foreſight, diligence, and moderation to diſpoſe and ſeaſonably to diſpatch our worldly buſines, that we may be the more free and fit for the duties of that day *e*.

a Exod. 20. 8, to 10. *b* Exod 16. 25, to 28. Neh. 13. 15, to 22. Jerem. 17. 21, 22. *c* Matt. 12. 1, to 13. *d* Iſai 58. 13. Luke 4. 16. Acts 20. v. 7. 1 Cor. 16. v. 1, 2. Pſalm 92. title Iſai 66. v. 23. Levitic. 23. v. 3. *e* Exodus 20. v. 8. Luke 23. vers 54, 56. Exod. 16. 22, 25, 26, 29. Neh. 13. v. 19.

Q. *Why is the charge of keeping the Sabbath, more eſpecially directed to governours of families and other ſuperiors?*

A

A. The charge of keeping the Sabb
is more especially directed to gov
nours of families and other superio
because they are bound not only
keep it themselves, but to see that
observed by all those that are un
their charge, and because they are pr
oftimes to hinder them with empl
ments of their own *f*.

f Exod. 20. 10. Josh. 24. 15. Neh. 13. 1
Jer. 17. 20, 21, 22. Exod. 23. 12.

Q. *What are the sins forbidden in
fourth Commandment?*

A. The sins forbidden in the fo
Commandement, are, all omission
the duties required *g*, all careless,
gligent and unprofitable performi
them, and being weary of them *h*,
profaning the day by idleness,
doing that which is in it self sinful *i*,
by all needless works, words,
thoughts about our worldly imp
ments and recreations *k*.

g Ezek. 22. 26. *h* Acts 20. 7, 9. Ezek. 3
31, 32. Amos 8. 5. Mal. 1. 13. *i* Ezek. 2
k Jer. 17. 24, 27. Isai. 58. 13.

Q. *What are the reasons annexe*

the fourth Commandement the more to enforce it?

A. The reasons annexed to the fourth Commandement the more to enforce it, are taken from the equity of it, God allowing us six dayes of seven for our own affairs, & reserving but one for himself, in these words [*Six dayes shalt thou labour, and do all thy work l,*] from Gods challenging a special propriety in that day [*The seventh day is the Sabbath of the* LORD *thy* GOD *m*] from the example of God, who *in six dayes made heaven and earth, the sea and all that in them is, and rested the seventh day*: and from that blessing which *God* put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it; (*Wherefore the Lord blessed the Sabbath-day and hallowed it n.*)

l Exod. 20. 9. *m* Exod. 20. 10. *n* Exod. 20. 11.

Q. *Why is the word* Remember *set in the beginning of the fourth Commandement?*

A.

A. The word *Remember* is set in the beginning of the fourth Commandment *o*, partly because of the great benefit of remembring it: we being thereby helped in our preparation to keep it *p*, and in keeping it, better to keep all the rest of the Commandements: & to continue a thankful remembrance of the two great benefits of Creation and Redemption, which contain a short abridgment of Religion *r*: and partly because we are very ready to forget it, for that there is less light of nature for it *t*, and yet it restraineth our naturall liberty in things at other times lawful: that it cometh but once in seven days, and many wordly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctifie it *w*, & that Satan with his instruments much labour to blind

o Exod. 20. 8. *p* Exod. 16. 23. Luk. 23. 54, with Mark. 15. 42. Neh. 13. 19. *q* Psal. 92. title with v. 13, 14. Ezek. 20. 12, 19, 20. *r* Gen. 2. 2, 3. Psal. 118. 22, 24. with Acts 4. 10, 11. Rev. 1. 10. *s* Ezek. 22. 26. *t* Neh. 9. 14. *u* Exod. 34, 21. *w* Deut. 5. 14, 15. Amos 8. 5.

out the glory, and even the memory of it, to bring in all irreligion and impiety *x*.

x Lam. 1. 7. Jer. 17. 21. 22, 23. Neh. 13. 15. to 23.

Q. *What is the ſum of the ſix Commandements, which contain our duty to man?*

A. The ſum of the ſix Commandements, which contain our duty to man, is, to love our neighbour as our ſelves *y*, and to do to others what we would have them do to us *z*.

y Mat. 22. 39. *z* Mat. 7. 12.

Q. *Which is the fifth Commandement.*

A. The fifth Commandement is, *Honour thy father and thy mother, that thy dayes may bee long upon the land which the Lord thy God giveth thee a.*

a Ex. 20. 12.

Q. *Who are meant by Father and Mother in the fifth Commandement.*

A. By Father and Mother, in the fifth Commandement, are meant not only natural parents *b*, but all ſuperiours in

b Pro. 23. 22, 25. Eph. 6. 1, 2.

age *c*, & gifts *d*, and especially such by Gods Ordinance are over us in pla of Authority, whether in Family Church *f*, or Common wealth *g*.

c 1 Tim. 5. 1, 2. *d* Gen. 4 20, 21, 22. Gen. v. 8. *e* 2 Kings 5. 13. *f* 2 Kings 2. 12. & v. 14. Gal. 4. 19. *g* Isa. 49. 23.

Q. *Why are Superiours stiled, Father Mother?*

A. Superiours are stiled Father Mother, both to teach them in all duti towards their inferiours, like natu parents, to xpress love and tender to them, according to their several lations *h*, and to work inferiours t greater willingness and cheerfulnes performing their duties to their Su riours as to their parents *i*.

h Eph. 6. 4. 2 Cor. 12. 14. 1 Thess. 2. 7. Numb 11. 11, 12. *i* 1 Cor. 4. 14, 15, 16. 1 5. v. 13.

Q. *What is the general scope of the commandement?*

A. The general scope of the Commandement, is, the performa of those duties which we mutually

in our several relations, as Inferiours, Superiours, Equals *k*.

k Eph. 5. 21. 1 Pet. 2. 17. Rom. 12. 10.

Q. *What is the honour that Inferiours owe to their Superiours.*

A. The honour which Inferiours owe to their Superiours, is all due reverence in heart *l*, word *m*, and behaviour *n*, prayer, and thanksgiving for them *o*, imitation of their vertues and graces *p*, willing obedience to their lawful commands & counsels *q*, due submission to their corrections *r*, fidelity to *s*, defence *t*, & maintenance of their persons & authority according to their severall ranks, & the nature of their places *u*; bearing with their infirmities, & cover-

l Mal. 1. 6. Lev. 19. 3. *m* Prov. 31. 28. 1 Pet. 3. v. 6. *n* Levit. 19. 32. *o* 1 Kings 2. 19. *o* 1 Tim. 2. 1, 2. *p* Heb. 13. 7. Phil. 3. 17. *q* Ephes. 6. 1, to 7. 1 Pet. 2. 13. 14. Rom. 13. 1, to 5. Heb. 13. 17. Pro. 4. 3, 4. & 23. 22. Exod. 18. 19, 24. *r* Heb. 12. 9. 1 Pet. 2. 18, 19, 20. *s* Tit. 2. 9, 10. *t* 1 Sam. 26. 15, 16. 2 Sam. 18. 3. Esth. 6. 2. *u* Mat. 22. 21. Rom. 13, 6, 7. 1 Tim. 5. 17, 18. Gal. 6. v. 6. Gen. 45. 11. & 47. 12.

ing them in love *w*, that so they may b
an honour to them and to their gover
ment *x*.

w 1 Pet. 2. 18. Prov. 23. 22. Gen. 9. 23. *x* E
127. 3, 4, 5. Prov. 31. 23.

Q. *What are the sins of Inferiours a
gainst their Superiours?*

A. The sins of Inferiours again
their Superiours, are all neglect of th
duties required toward them *y*, envyi
at *z*, contempt of *a*, and Rebellion *b*,
gainst their persons *c*, and places *d*,
their lawful counsels *e*, commands, a
corrections *f*, cursing, mocking *g*, and
such refractory and scandalous carriag
as proves a shame and dishonour to the
and their Government *h*.

y Mat. 15. 4, 5, 6. *z* Num. 11. 28, 29. *a* 1 Sam
7. Isa. 3. 5. *b* 2 Sam. 15. 1. to 12. *c* Exod. 21.
d 1 Sam. 10. 27. *e* 1 Sam. 2. 25. *f* Deut. 21. 18
21. *g* Prov. 30. 11, 17. *h* Prov. 19. 26.

Q. *What is required of Superiours
ward their Inferiours?*

A. It is required of Superiours,
cording to that power they receive fr
God, and that relation wherein th
nd, to love *i*, pray for *k*, and b

i Col. 3. 19. Tit. 2. 4. *k* 1 Sam. 12. 23.
. 5.

their inferiours *l*, to instruct *m*, counsel, and admonish them *n*, countenancing *o*, commending *p*, and rewarding such as do well *q*, discountenancing *r*, reproving and chastising such as do ill *s*, protecting *t*, & providing for them all things necessary for soul *u*, and body *w*, and by grave, wise, holy and exemplary carriage, to procure glory to God *x*, honour to themselves *y*, and so to preserve that authority which God hath put upon them *z*.

l 1 Kings 8. v. 55, 56. Hebr. 7. v 7, 8. Genes. 49. v. 28. *m* Deut. 6. ver. 6, 7. *n* Ephes. 6. v. 4. *o* 1 Pet. 3. v. 7. *p* 1 Pet. 2. ver. 14. Rom. 13. 3. *q* Esther 6. 3. *r* Rom. 13. 3, 4. *s* Prov. 29 v. 15. 1 Pet. 2. ver. 14. *t* Job 29. v. 12, to 17. Isai. 1. ver. 10, 17. *u* Ephes. 6. v. 4. *w* 1 Tim, 5. v. 8. *x* 1 Tim. 4. v. 12. Tit. 2. 3, 4, 5. *y* 1 Kings 3. v. 28. *z* Tit. 2. 15.

Q. *What are the sins of Superiours?*

A. The sins of Superiours are, beside the neglect of the duties required of them *a*, an inordinate seeking of themselves *b*, their own glory *c*, ease, profit, or

a Ezek. 34. 2, 3, 4. *b* Phil. 2. 21. *c* John 5. v. 44. & 7. 18.

pleaſure *d*, commanding things un-
lawful *e*, or not in the power of infe-
riours to perform *f*, counſelling *g*, en-
couraging *h*, or favouring them in tha
which is evil *i*, diſſwading, diſcou-
raging or diſcountenancing them i
that which is good *k*, correcting them
unduly *l*, careleſs expoſing, or leaving
them to wrong, temptation, and dan-
ger *m*, provoking them to wrath
or any way diſhonouring themſelves
or leſſening their authority, by an un-
juſt, indiſcreet, rigorous, or re-
miſs behaviour *o*.

d Iſ. 56. 10, 11. Deut. 17. 17. *e* Dan. 3. 4, 5.
Acts 4. 17, 18. *f* Exod. 5. 10, to 18. Mat. 23. 2.
g Mat. 14. 8. with Mark 6. 24. *h* 2 Sam. 13.
i 1 Sam. 3. 13. *k* John 7. 46, to 49. Col. 3.
Exod. 5. 17. *l* 1 Pet. 2. 18, 19, 27. Heb. 12.
Deut. 25. 3. *m* Gen. 38. 11, 26. Acts 18. ver.
n Eph. 6. 4. *o* Gen. 9. 21. 1 Kings 12. 13, to
1 Kings 1. 6. 1 Sam. 2, 29, 30, 31.

Q. *What are the duties of equals?*

A. The dutys of equals are, to regard
the dignity and worth of each other,
in giving honour to go one before

p 1 Pet. 2. 17.

nother

nother *q*, and to re,oyce in each others gifts and advancement as in their own *r*.

q Rom. 12. 10. *r* Rom, 12. 15, 16. Phil. 2. 3, 4.

Q. *What are the ſins of equals?*

A. The ſins of equals are, beſide the neglect of the dutys required *ſ*, the undervaluing of the worth *t*, envying the gifts *u*, grieving at the advancement or proſperity one of another *w*, & uſurping preheminence one over another *x*.

ſ Rom. 13. 8. *t* 2 Tim. 3. v. 3. *u* Acts 7. 9. Gal. 5. 26. *w* Numbers 12. 2. Eſther 6. 12, 13. *x* 3 John v. 9. Luke 22. 24,

Q. *What is the reaſon annexed to the fifth Commandement, the more to enforce it?*

A. The reaſon annexed to the fifth Commandement, in theſe words, *That thy dayes may be long upon the land which the Lord thy God giveth thee* y, is an expreſs promiſe of long life and proſperity, as far as it ſhall ſerve for Gods glory, and their own good, to all ſuch as keep this Commandement *z*.

y Exod. 20. 12. *z* Deut. 5. 16. 1 Kings 8. 25. Eph. 6. 2, 3.

Q. *Which is the sixth Commandment?*

A. The sixt Commandement is, *Thou shalt not kill a.* a *Exod.* 20, 13.

Q. *What are the duties required in the Sixth Commandment?*

A. The duties required in the sixt Commandement, are, all carefull endeavours, & lawfull endeavours to preserve the life of our selvs *b*; & others *c*, by resisting all thoughts and purposes *d*, subduing all passions *e*, & avoyding all occasions *f*, temptations *g*, & practices which tend to the unjust taking away the life of any *h*; by just defence thereof against violence *i*, patient bearing of the hand of God *k*, quietness of mind, chearfulness of spirit *m*, a sober use of meat *n*, drink *o*, physick *p*, sleep *q*, labour

b Eph. 5. 28, 29. *c* 1 Kings 18. 4. *d* Jer. 15, 16. Acts. 23. 12, 16, 17, 21, 27. *e* Eph. 26, 27. *f* 2 Sam. 2. 22. Deut. 22. 8. *g* Mat. 4. Prov. 1. 10, 11, 15, 16. *h* 1 Sam 24. 12. 1 Sam. v. 9, 10, 11. Gen. 37. 21. 22. *i* Pf. 82. 4. Pr. v. 11, 12. 1 Sam. 14. 45. *k* Iam 5. 7, to 11. Heb. v. 9. *l* 1 Thess. 4. 11. 1 Pet. 3. 4. Pf. 37. 8. to *m* Prov. 17. 22. *n* Prov. 25. 16, 27. *o* 1 Tim. v. 23. *p* Isai. 38. 21. *q* Psalm. 127. 2.

r, & recreations *s*, by charitable thoughts *t*, love *u*, compassion *w*, meeknes, gentlenes, kindnes *x*, peaceable *y*, milde, & courteous speeches & behaviour *z*, forbearance, readines to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil *a*, comforting & succouring the distressed, & protecting and defending the innocent *b*.

r Eccl. 5. 12. 2 Thess. 3. 10, 11. Prov. 16. v. 26. *s* Eccl. 3. 4, 11. *t* 1 Sam. 19. 4, 5. 1 Sam. 22. 13, 14. *u* Rom. 13. 10. *w* Luke 10. 33, 34, 35. *x* Col. 3. 12, 13. *y* James 3. 17. *z* 1 Pet. 3. 8, to 11. Pr. 15. v. 1. Judg. 8. 1, 2, 3. *a* Mat. 5. 24. Eph. 4. 2, 32. Rom. 12. 17, 20, 21. *b* 1 Thes. 5. 14. Job 31. 19. 20. Mat. 25. 35, 36. Prov. 31. 8, 9.

Q. *What are the sins forbidden in the sixth Commandement?*

A. The sins forbidden in the sixth Commandement, are, all taking away the life of our selves *c*, or of others *d*, except in case of publick justice *e*, lawful war *f*, or necessary defence *g*, the neglecting or, withdrawing the lawful

c Acts 16. 28. *d* Gen. 9. 6. *e* Numb. 35. 31, 33. *f* Jer. 48. 10. Deut. 20. chapter *g* Exod 22. 2, 3.

and neceſſary means of preſervation of life *h*, ſinful anger *i*, hatred *k*, envy *l*, & fire of revenge *m*, all exceſſive paſſion *n*, diſtracting cares *o*, immoderate use of meat, drink *p*, labour *q*, and recreations *r*, provoking words *ſ*, oppreſſion, quarrelling *u*, ſtriking, wounding *w*, whatſoeuer elſe tends to the deſtruction of the life of any *x*.

h Matt. 25. 42, 43. Jam. 2. 15, 16. Eccl. v. 1, 2. *i* Mat. 5. 22. *k* 1 John 3. 15. Lev. 19. *l* Prov. 14. 30. *m* Rom. 12. 19. *n* Epheſ. 4. *o* Mat. 6. 31, 34. *p* Luke 21. 34. Rom. 13. *q* Eccl. 12. 12. & 2. 22, 23. *r* Iſai 5. 12. *ſ* Prov. 15. 1. & 12. 18. *t* Ezek. 18. 18. Exod. 1. *u* Gal. 5. 15. Prov. 23. 19. *w* Num. 35. 16, 18, 21. *x* Exod. 21. 18. to the end.

Q. *Which is the ſeventh Commandment?*

A. The ſeventh Commandement is, *Thou ſhalt not commit adultery* *y*.

y Exod. 20. 14.

Q. *What are the duties required in the ſeventh Commandement?*

A. The duties required in the ſeventh Commandement, are, chaſtity in body, mind, affections *z*, words *a*, and behaviour

z 1 Theſſ. 4. 4. Job 31. 1. 1 Cor. 7. 34. *a* Col. 4. v. 6.

viour

viour *b*, and the preservation of it in our selves and others *c*, watchfulness over the eyes, & all the senses *d*, temperance *e*, keeping of chast company *f*, modesty in apparel *g*, marriage by those that have not the gift of continency *h*, conjugal love *i*, and cohabitation *k*, diligent labour in our callings *l*, shunning all occasions of uncleanness, & resisting temptations thereunto *m*.

b 1 Pet. 3. 2. *c* 1 Cor. 7. 2, 35, 36. *d* Job 31. ver. 1. *e* Acts 24. 24, 25. *f* Prov. 2. 16, to 20. *g* 1 Tim. 2. 9. *h* 1 Cor. 7. 2, 9. *i* Prov. 5. 19, 20. *k* 1 Pet. 3. 7. *l* Prov. 31. 11, 27, 28. *m* Prov. 5. 8. Gen. 39. 8, 9, 10.

Q. *What are the sins forbidden in the seventh Commandment?*

A. The sins forbidden in the seventh Commandement, besides the neglect of the duties required *n*, are, adultery, fornication *o*, rape, incest *p*, sodomy, & all unnatural lusts *q*, all unclean imaginations, thoughts, purposes and af-

n Prov. 5. 7. *o* Heb. 13. 4. Gal. 5. 19. *p* 2 Sam. 13. 14. 1 Cor. 5. 1. *q* Rom. 1. 24, 26, 27. Lev. 20. 15, 16.

fections *r*, all corrupt or filthy comm
nications, or listening thereunto *s*: wa
ton looks *t*, impudent, or light behav
our: immodest apparel *u*, prohibiti
of lawful *w*, and dispensing with unlaw
ful mariages *x*, allowing, toleratin
keeping of stews, and resorting
them *y*, intangling vows of single life;
undue delay of mariage *a*, having mo
wives or husbands than one, at the sam
time *b*, unjust divorce *c*, or desertion
idleness, gluttony, drunkenness *e*, u
chast company *f*, lascivious songs, book
pictures, dancings, stage-playes *g*, and
other provocations to, or acts of u
cleanes either in our selves or others

r Mat. 5. 28. & 15. 19. Col. 3. 5. *s* Eph. 5. 3,
Proverb. 7. 5, 21, 22. *t* Isai. 3. 16. 2 Pet. 2. 14
u Prov. 7. 10, 13. *w* 1 Tim. 4. 3. *x* Lev. 18.
to 21. Mark 6. 18. Mal. 2. 11, 12. *y* 1 Kin. 15.
2 King. 23. 7. Deut. 23. 17, 18. Lev. 19. 29. Je
5. 7. Prov. 7. 24, to 27. *z* Matth. 19. 10,
a 1 Cor. 7. 7, 8, 9, Gen. 38. 26. *b* Mal. 2. 14, 15. Ma
19. 5. *c* Mal. 2. 16. Mat. 5. 32. *d* 1 Cor. 7. 11,
e Ezek. 16. 49. Prov. 23. 30, to 33. *f* Gen. 39.
Prov. 5. 8. *g* Eph. 5. 4. Ezek. 23. 14, 15, 16. Is
23. 15, 16, 17. & 3. 16. Mar. 6. 12. Rom. 13.
1 Pet. 4. 3. *h* 2 Kings 9. 30. with Jerem. 4.
and Ezek. 23. 40.

Q

Q. *Which is the eight Commandment?*

A. The eight Commandement is, *Thou ſhalt not ſteal* i. i Exod. 20. 15.

Q. *What are the duties required in the eight Commandment?*

A. The duties required in the eighth Commandment, are, truth, faithfulneſs, and juſtice in contracts, and commerce between man and man *k*; rendering to every one his due *l*, reſtitution of goods unlawfully detained from the right owners thereof *m*, giving and lending freely, according to our abilities, & the neceſſities of others *n*, moderation of our judgements, wils, and affections, concerning worldly goods *o*, a provident care and ſtudy to get *p*, keep, uſe, & diſpoſe thoſe things which are neceſſary & conveniēt for the ſuſtētation of our nature, & ſutable to our condition *q*, a law-

k Pſal. 15. 2, 4. Zech. 7. 4, 10. & 8. 16, 17. *l* Rom. 13. 7. *m* Lev. 6. 2, 3, 4, 5. with Luke 19. 8. *n* Luke 6. 30, 38. 1 John 3. v. 17. Epheſ. 4. v. 28. Galat. 6. v. 10. *o* 1 Tim. 6. 6, 7, 8, 9. Gal. 6. 14. *p* 1 Tim. 5. 8. *q* Proverb. 27. v. 23, to the end. Eccl. 2. 24. & 3. 12, 13. 1 Tim. 6, 17, 18. Iſai. 38. v. 1. Matth. 11. 8.

ful

full calling *r*, and diligence in it *s*, f
gality *t*, avoyding unneceſſary la
ſutes *u*, and ſuretiſhip, or other like
gagements *w*, and an endeavour by
juſt and lawfnl means to procure, p
ſerve and further the wealth and o
ward eſtate of others, as well as o
own *x*.

r 1 Cor. 7. 20. Gen. 2. 15. & 3. 19. *s* Eph
28. Prover. 10. 4. *t* Johu 6. 12. Prov. 21.
u 1 Cor. 6. 1, to 9. *w* Prov. 6. 1, to 6. Prov.
ver. 15. *x* Denter. 22. 1, 2, 3, 4. Exod. 23, 4,
Gen. 47. 14, 28. Phil. 2. 4. Mat. 20. 39. Lev. 25.

Q. *What are the ſins forbidden in
eighth Commandement?*

A. The ſins forbidden in the eigh
Commandement, beſide the neglect
the duties required *v*, are, theft *z*, robb
ry *a*, man-ſtealing *b*, and receiving a
thing that is ſtolen *c*; fraudulent de
ing *d*, falſe weights & meaſures *e*, rem
ving land-marks *f*, injuſtice and unfai
fulneſs in contracts between man a

y Jam. 2. 15, 16. *z* John 3. 17. *z* Eph. 4.
a Pſal. 62. 10. *b* 1 Tim. 1. 10. *c* Prov. 29.
Pſalm 50. 18. *d* 1 Theſſal. 4. 6. *e* Prov. 11.
& 20. 10. *f* Deut. 19. 14.

man

mang, or in matters of trust *h*: oppression *i*, extortion *k*, usury *l*, bribery *m*, vexatious law-suites *n*, unjust inclosures, and depopulations *o*, ingrossing commodities to enhance the price *p*, unlawful callings *q*, and all other unjust or sinful ways of taking, or withholding from our neighbour what belongs to him, or of enriching ourselves *r*: covetousness *s*, inordinate prizing and affecting worldly goods *t*, distrustful & distracting care and studies in getting, keeping and using them *u*, envying at the prosperity of others *w*: as likewise idleness *x*, prodigality, wastful gaming and all other ways whereby we do unduly prejudice our own outward e-

g Amos 8. 5. Psal. 37. 21. *h* Luke 16. 10, 11, 12. *i* Ezek. 22. 29. Lev. 25. 17. *k* Mat. 23. 25. Ezek. 22. 12. *l* Ps. 15. 5. *m* Job 15. 34. *n* 1 Cor. 6. 6, 7, 8. Prov. 3. 29, 30. *o* Isa. 5. 8. Mic. 2. 2. *p* Prov. 11. 26. *q* Acts 19. 19, 24, 25. *r* Job 20. v. 19. James 5. 4. Prov. 21. 6. *s* Luke 12. 15. *t* 1 Tim. 6. 5. Col. 3. 2. Prov. 23. 5. Psal. 62. 10. *u* Matth. 6 vers. 25, 31, 34, 35. Eccles. 5. v. 12. *w* Psalm 73. 3. & 37. 1, 7. *x* 2 Thess. 3. 11. Prov. 18. 9.

state

state *x*: & defrauding our selves of the due use & comfort of that estate which God hath given us *y*.

y Prov. 21. 17. & 23. 20, 21. & 28. 19. 2[illegible] 4. 8. & 6. 2. 1 Tim. 5. 8.

Q. *What is the ninth Commandement?*

A. The ninth Commandement is, *Thou shalt not bear false witness against thy neighbour* a. a Exod. 20. 16.

Q. *What are the duties required in the ninth Commandement?*

A. The duties required in the ninth Commandement, are, the preserving & promoting of truth between man and man *b*, & the good name of our neighbour, as well as our own *c*, appearing & standing for *d*, & from the heart *e*, sincerely *f*, freely *g*, cleerly *h*, and fully *i*, speaking the truth, & only the truth, in matters of judgment and justice *k*, and in all other things whatsoever *l*, a charitable esteem of our neighbours *m*, lo[illegible]

b Zechar. 8. vers. 16. *c* 3 John. vers. 12. *d* Prov. 31. 8, 9. *e* Ps. 15. 2. *f* 2 Chron. 19. [illegible] *g* 1 Sam. 19. 4, 5. *h* Josh. 7. 19. *i* 2 Sam. 1[illegible] v. 18, 19, 20. *k* Lev. 19. 15. Pr. 14. 5. 25. *l* 2 Cor. 1. 17, 18. Eph. 4. 25. *m* Heb. 6. 9. 1 Cor. 13. vers 7.

ving; desiring, and rejoycing in their good name *n*, sorrowing for *o*, & covering of their infirmities *p*, freely acknowledging their gifts & graces *q*, defending of their innocency *r*, a ready receiving of a good report *s*, & unwillingnes to admit of an evil report concerning them *t*, discouraging tale-bearers *u*, flatterers *w*, and slanderers *x*, love & care of our own good name, & defending it when need requireth *y*, keeping of lawful promises *z*, studying and practising of whatsoever things are true, honest, lovely, and of good report *a*.

n Rom. 1. 8. 2 Joh. v. 4. 3 Joh. v. 3, 4. *o* 2 Cor. 2. 4. & 12. 21. *p* Prov. 17. 9. *r* Pet. 4. 8. *q* 1 Cor. 1. 4, 5, 7. 2 Tim. 1. 4, 5. *r* 1 Sam. 22. 14. *s* 1 Cor. 13. 6, 7. *t* Ps. 15. 3. *u* Prov. 25. 23. *w* Pro. 26. v. 24, 25. *x* Psalm 101. 5. *y* Pro. 22. 1. John 8. 49. *z* Ps. 15. 4. *a* Phil. 4. 8.

Q. *What are the sins forbidden in the ninth commandement?*

A. The sins forbidden in the ninth Commandemet are, all prejudicing the truth, & the good name of our neighbours as well as our own *b*, especially in

b 1 Sam. 17. 28. 2 Sam. 16. 3. & 1, 9, 10, 15, 16.

pu-

publick judicature *c*, giving false e
dence *d*, suborning false witnesses *e*, w
tingly apearing & pleading for an e
cause, outfacing and overbearing t
truth *f*, passing ujust sentence *g*, calli
evil good, and good evil, rewarding t
wicked according to the work of t
righteous, & the righteous accordi
to the work of the wicked *h*, forgery
concealing the truth, undue silence i
just cause *k*, & holding our peace wh
iniquity calleth for either a reproof fr
our selves *l*, or complaint to others
speaking the truth unseasonably *n*,
maliciously to a wrong end *o*, or p
verring it to a wrong meaning *p*, o
doubtful and equivocal expressions
the prejudice of truth or justice

c Lev. 19. 15. Hab. 1. 4. *d* Prov. 19. 5. &
v. 16. 19. *e* Acts 6. 13. *f* Jer. 9. 3, 5. Acts 24.
5. Ps. 12. 3, 4. & 52. 1, 2, 3, 4. *g* Prov. 17.
1 Kings. 21. 9, 10, 11, 12, 13. *h* Is. 5. 23. *i* Ps.
119. 69. Luk. 19. 8. Luke 16. 5, 6, 7. *k* Lev.
Deu. 13. 8. Acts 5. 3, 8. 9. 2 Tim. 4. 16. *l* 1 Ki
1. 6. Lev. 19. 17. *m* Isa. 5. 9. 4. *n* Prov. 29.
o 1 Sam. 12. 9, 10. with Psal. 52. 1, 2, 3, 4. *p*
56. 6. John 2. 19. with Mat. 26. 60, 61. *q* Ge
3. 5. & 26. 7, 9.

spea

ſpeaking untruth *r*, lying *ſ*, ſlandering *t*, Backbiting *u*, detracting *w*, tale-bearing *x*, whiſpering *y*, ſcoffing *z*, reviling *a*, raſh *b*, harſh *c*, & partial cenſuring *d*, miſconſtruing intentions, words & actions *e*, flattering *f*, vain-glorious boaſting *g*, thinking or ſpeaking too highly or too meanly of our ſelves or others *h*, denying the gifts & graces of *God i:* aggravating ſmaller faults *k*, hiding, excuſing, or extenuating of ſins when called to a free confeſſion *l*, unneceſſary diſcovering of infirmities *m*, raiſing falſe ru-

r Iſai. 59. 13. *ſ* Levit. 19. v. 11. Coloſſ. 3. 9. *t* Pſalm 50. 20. *u* Pſalm 15. v. 3. *w* James 4. 11. Jerem. 38. 4. *x* Levit. 19. 16. *y* Rom. 1. v. 29. 30. *z* Gen. 21. ver. 6. with Galat. 4. 29. *a* 1 Corinth. 6. 10. *b* Matth. 7. 1. *c* Acts 28. v. 4. *d* Geneſ. 38. 24. Rom. 2. v. 1. *e* Neh. 6. v. 6, 7, 8. Rom. 3. 8. Pſalm 69. 10. 1 Sam. 1. ver. 13, 14, 15. 2 Sam. 10. v. 3. *f* Pſalm 12. ver. 2, 3. *g* 2 Tim. 3. 2. *h* Luke 18. v. 9. 11. Rom. 12. 16. 1 Corinth. 4. 6. Acts 12. ver. 22. Exod. 4. ver. 10, to 14. *i* Job 27. 5, 6. & 4. v. 6. *k* Matth. 7. 3, 4, 5. *l* Prov. 28. 13. Prov. 30 20. Geneſ. 3. v. 12, 13. Jerem. 2. 35. 2 Kings 5. 25. Geneſ. 4. v. 9. *m* Geneſ 9, 22. Prov. 25. 9, 10. *n* Exod. 23. 1.

mors

mours *n*, receiving & countenancing e
reports *o*, and ſtopping our ears agai
juſt defence *p*, evil ſuſpition *q*, envyi
or grieving at the deſerved credit
any *r*, endeavouring or deſiring to i
pair it *ſ*, rejoycing in their diſgrace
infamy *t*, ſcornful contempt *u*, fond
miration *w*, breach of lawful promiſe
neglecting ſuch things as are of good
port *y*, and practiſing or not avoyd
our ſelvs, or not hindring, what we c
in others, ſuch things as procure an
name *z*.

[*n* Exo 23. 1. *o* Prov. 29. 12. *p* Acts 7. 56, 57.
31. 13. 34. *q* 1 Cor. 13. 5. 1 Tim 6. 4. *r* Num.
29. Mat. 21. 15. *ſ* Ezra 4. 12, 13, *t* Jer. 48.
u Pſal. 35. 15, 16, 21. Mat, 27. 28, 29. *w*
v. 16. Acts 12. 22. *x* Rom. 1. 31. 2 Tim. 3.
y 1 Sam. 2. 24. *z* 2 Sam. 13. 12, 13. Prov.
9. & 6. 33.

Q. *Which is the tenth Commandem*

A. The tenth Commandement i
Thou ſhalt not covet thy neighbours hou
thou ſhalt not covet thy neighbours wife, n
his man-ſervant, nor his maid-ſervant, n
his ox, nor his aſs, nor any thing that is t
neighbours 2. a Exod. 20. 17.

Q. *What are the duties required in the tenth Commandment?*

A. The duties required in the tenth Commandement, are, such a full contentment with our own condition *b*, & such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him tend unto, and further all that good which is his *c*.

b Hebr. 13. 5. 1 Tim. 6. 6. *c* Job. 31. v. 29. Rom. 12. 15. Psal. 122. v. 7, 8, 9. 1 Titu. 1. v. 5. Esther 10. 3. 1 Cor. 13. 4, 5, 6, 7.

Q. *What are the sins forbidden in the tenth Commandment?*

A. The sins forbidden in the tenth Commandement, are, discontentment with our own estate *d*, envying *e*, and grieving at the good of our neighbours *f*, together with all inordinate motions and affections to any thing that is his *g*.

d 1 Kings 21. 4. Esther 5. 13. 1 Corinth. 10. ver. 10. *e* Gal. 5. 26. James 3. 14, 16. *f* Psalm 112. v. 9, 10. Nehem. 2. 10. *g* Rom. 7. ver. 7, 8. and 13. vers. 9. Coloss. 3. ver. 5. Deuter. 5. v. 21.

Q. *Is any man able perfectly to keep the commandements of God?*

A. No man is able either of himself, or by any grace received in this life perfectly to keep the Commandements of God *i*, but doth daily break them in thought *k*, word, and deed *l*.

h Jam. 3. 2. John 15. 5. Rom. 8. 3. *i* Eccl. 7. v. 20. 1 John 1. 8. 10. Gal. 5. 17. Rom. 7. 18. *k* Gen. 6. 5. & 8. 21. *l* Rom. 3. 9. to 21. Jam. verſ. 2, to 13.

Q. *Are all tranſgreſſions of the Law of God equally hainous in themſelves, and in the ſight of God?*

A. All tranſgreſſions of the Law of God are not equally hainous, but ſome ſins in themſelves, and by reaſon of ſeveral aggravations, are more hainous in the ſight of God than others *m*.

m John 19. 11. Ezec. 8. 6, 13, 15. 1 John v. 16, Pſalm 78. 17, 32, 56.

Q. *What are thoſe aggravations that make ſome ſins more hainous than others?*

A. 1. Sins receive their aggravation from the perſons offending *n*, if they be of riper age *o*, greater experience

n Jer. 2. 8. *o* Job 32. 7, 9. Eccl. 4. 13.

or grace *p*, eminent for profeſſion *q*, gifts *r*, place *ſ*, office *t*, guids to others *u*, and whoſe example is likely to be followed by others *w*.

2. From the parties offended *x*, if immediately againſt God *y*, his attributes *z*, and worſhip *a*, againſt Chriſt, and his grace *b*, the holy Spirit *c*, his witneſs *d*, and workings *e*, againſt ſuperiours, men of eminency *f*, and ſuch as we ſtand eſpecially related and engaged unto *g*, againſt any of the Saints *h*, particularly weak brethren *i*, the ſouls of them,

p 1 Kings 11. 4, 9. *q* 2 Sam. 12. 14. 1 Cor. 5. ver. 1. *r* Jam. 4. 17. Luke 12. 47, 48. *ſ* Jer. 5. ver. 4, 5. *t* 2 Sam. 12. ver. 7, 8, 9. Ezek. 8. v. 11, 12. *u* Rom. 2. v. 17, to 25. *w* Galat. 2. 11, to 14. *x* Matth. 22. 38, 39. *y* 1 Sam. 2. v. 25. Act. 5. 4. Pſalm 51. 4. *z* Rom. 2. 4. *a* Mal. 1. ver. 8, 14. *b* Hebr. 2. v. 2, 3, 12, 25. *c* Hebr. 10. 29. Matt. 12. 31, 32. *d* Epheſ. 4. 30. *e* Heb. 6. 4, 5. *f* Jude vers 8. Numb. 12. ver. 8, 9. Iſai. 3. ver. 5. *g* Prov. 30. 17. 2 Cor. 12. 15. Pſal. 55. 12. to 15. *h* Zeph. 2. 8, 10, 11. Matth. 18. 6. 1 Corinth. 6. ver. 8. Revelat. 17. 6. *i* 1 Corinth. 8. v. 11, 12. Rom. 14. ver. 13, 15, 21.

or any other *k*, and the common good of all or many *l*.

3 From the nature & quality of the offence *m*, if it be against the express letter of the Law *n*, break many Commandements, contain in it many sins, if not only conceived in the heart, but breaks forth in words and actions; scandalize others *q*, and admit of no reparation *r*: if against means *s*, mercies, judgments *u*, light of nature *w*, conviction of conscience *x*, publike or private admonition *y*, Censures of the Church *z*, civil punishments *a*, and the

k Ezek. 13. 19. *l* 1 Cor. 8. 12. Revel. 18. Matth. 23. 15. *l* 1 Thessal. 2. 15. 16. Josh. vers 20. *m* Proverb. 6. 30. to the end. *n* Ezra vers 10, 11. 12. 1 Kings 11. 9, 10. *o* Coloss. vers 5. 1 Tim. 6. 10. Proverb. 5. vers 8, 9, 11. 12. & 6. 32, 33. Johs 7. 21. *p* James vers 14, 15. Matt. 5. 22. Mich. 2. 1. *q* Matt. vers 7. Rom. 2. 23, 24. *r* Deut. 22. 22. vers 28, 29. Prov. 6. 32, 33, 34, 35. *s* Matt. vers 21, to 24. John 15. vers 22. *t* Isa. 1. vers. Deuter. 32. 6. *u* Amos 4. 8, 9, 10, 11. Jerem. *w* Rom. 1. v. 26, 27. *x* Rom. 1. 32, Dan. 5. Tit. 3. 10, 11. *y* Pro. 29. 1. *z* Tit. 3. 10. Mat. v. 17. *a* Prov. 27. 22. Prov. 23. vers 25.

own prayers, purposes, promises *b*, vows *c*, covenants *d*, and engagements to God or Man *e*, if done deliberately *f*, wilfully *g*, presumptuously *h*, impudently *i*, boastingly *k*, maliciously *l*, frequently *m*, obstinately *n*, with delight *o*, continuance *p*; or relapsing after repentance *q*.

4. From circumstances of time *r*, and place *s*, if on the Lords Day *t*, or other times of Divine Worship *u*, or immediately before *w*, or after these *x*, or other helps to prevent or remedy such carriages *y*, if in publike, or in the presence of others, who are thereby likely to be provoked or defiled *z*.

b Psalm 78. v. 34, 35, 36, 37. Jerem. 2. 20. Jeaem. 42. v. 5, 6, 20, 21. *c* Eccles. 5. v. 4, 5, 6. Prov. 20. v. 25. *d* Levit. 26. 25. *e* Prov. 2. 17. Ezek. 17. v. 18, 19. *f* Psalm 36. 4. *g* Jer. 6. 16. *h* Num. 15. 30. Exod. 21. 14. *i* Jer. 3. 3. Pro. 7. 13. *k* Ps. 52. 1. *l* 3 John v. 10. *m* Nu. 14. 22. *n* Zech. 7. v. 11, 12. *o* Pro. 2. 14. *p* Is. 57. 17. *q* Jer. 34. 8, 10 11. 2 Pet. 2. 20, to 22. *r* 2 King. 5. 26. *s* Jer. 7. 10. Isai. 26. 10. *t* Ezek. 23. 37, 38, 39. *u* Isai. 58. 3, 4, 5. Num. 25. 6, 7. *w* 1 Cor. 11. 20, 21. *x* Jer. 7. 8, 9, 10. Prov. 7. 14, 15. Job. 13. 27, 30. *y* Ezra 9. 13, 14. *z* 2 Sam. 16. 22, 1 Sam. 2, 22, 23, 24.

Q. *What doth every ſin deſerve at the hands of God?*

A. Every ſin, even the leaſt, being againſt the ſoveraignity *a*, goodneſs *b*, and holineſs of God *c*, and againſt his righteous law *d*, deſerveth his wrath and curſe *e*, both in this life *f*, and that which is to come *g*: and cannot be expiated but by the blood of Chriſt *h*.

a Jam. 2. 10, 11. *b* Exod. 20. 1, 2. *c* Hab. 1. 13. Lev. 10. 3. & 11. 44, 45. *d* 1 John 3. 4. Rom. 7. 12. *e* Epheſ. 5. 6. Galat. 3. 10. *f* Lam. 3. 39. Deut. 28. 15. to the end. *g* Mat. 25, 41. *h* Heb. 9. 22. 1 Pet. 1. 18, 19.

Q. *What doth God require of us that we may eſcape his wrath and curſe due to us by reaſon of the tranſgreſſion of the Law?*

A. That we may eſcape the wrath and curſe of God due to us by reaſon of the tranſgreſſion of the Law, he requireth of us repentance towards God, and faith towards our Lord Jeſus Chriſt *i*, and the diligent uſe of the outward means whereby Chriſt communicates to us the benefits of his mediation *k*.

i Acts 20. 21. Mat. 3. 7, 8. Luk. 13. 3, 5. Acts 16. 30, 31. Joh. 3. 16, 18. *k* Prov. 2. 1, to 6. & v. 33, to the end.

Q. *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

A. The ontward, and ordinary means whereby Christ communicates to his Church the benefits of his mediation are, all his Ordinances; especially the Word, Sacraments, and Prayer: all which are made effectual to the elect for their salvation *l*.

l Mat. 28. 19, 20. Acts 2. 42, 46, 47.

Q. *How is the word made effectual to salvation.*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of enlightning *m*, convincing, and humbling sinners *n*, of driving them out of themselves, and drawing them unto Christ *o*, of conforming them to his Image *p*, and subduing them to his will *q*, of strengthening them against temptations

m Neh. 8. 8. Acts 26. 18. Psal. 19. 8. *n* 1 Cor. 14. 24, 25. 2 Chr. 34. 18, 19, 26, 27, 28. *o* Acts 2. 37, 41. & 8. 27, to 39. *p* 2 Cor. 3. 18. *q* 2 Cor. 10. 4, 5, 6. Rom. 6. 17.

and corrruptions *r*, of building the up in grace *s*, & eſtabliſhing their he in holines and comfort; through fa unto ſalvation *t*.

r Mat. 4. 4, 7, 10. Eph. 6. 16, 17. Pſal. 19. 1 Cor. 10. 11. *s* Acts 20. 32. 2 Tim. 3. 15, 17. *t* Rom. 16. 25. 1 Theſſ. 3. 2, 10, 11, 13. Ro 15. 4. Rom. 10. 13, 14, 15, 16, 17. Rom. 1. 1

Q. *Is the Word of God to be read all?*

A. Although all are not to be permi ted to read the word publikly to th congregation *u*, yet all ſorts of peop are bound to read it apart by themſelv *w*, & with their familys *x*, to whic end the holy Scriptures are to be tra ſlated out of the Original into vulg languages *y*.

u Deut. 31. 9, 11, 12, 13. Neh. 8. 2, 3. & 9. 3, 4, 5. *w* Deut. 17. 19. Rev. 1. 3. John 5. 3 Iſa. 34. 16. *x* Deut. 6. 6, 7, 8, 9. Gen. 18. 17. Pſ. 78. 5, 6, 7. *y* 1 Cor. 14. 6. 9, 11, 12, 15, 1 24, 27, 28.

Q. *How is the Word of God to be read?*

A. The holy Scriptures are to be rea with an high and reverend eſteem o them

them z: with a firm perswasion that they are the very word of God a, & that he only can enable us to understand them b, with desire to know, believe, & obey the will of God revealed in them c, with diligence d, & attention to the matter and scope of them e, with meditation f, application g, self denial h, and prayer i.

z Psal. 19. 10. Neh. 8. 3. to 10. Exodus 24. 7. 2 Chron. 34. 27. Is. 66. 2. a 2 Pet. 1. 19, 20, 21. b Luk. 24. 45. 2 Cor. 3. 13, to 16. c Deut. 17. v. 19. 20. d Acts 17. 11. e Acts 8. 30. 34. Luk. 10. 26, 27, 28. f Ps. 1. 2. & 119. 97. g 2 Chr. 34. 21. h Pro. 3. 5. Deut 33. 3. i Prov. 2. 1, to 7. Psal. 119. 18. Meh. 8. 6, 8.

Q. *By whom is the Word of God to be preached?*

A. The word of God is to be preached onely by such as are sufficiently gifted k, and also duly approved and called to that office l.

k 1 Tim. 3. 2, 6. Eph 4. 8, 9, 10. 11. Hos. 4. v. 6. Mal. 2. 7. 2 Cor. 3. 6. l Jer. 14. 13. Rom. 10. v. 15. Heb. 5. 4. 1 Cor. 12. 28, 29. 1 Tim. 3. 10. 1 Tim. 4. 14. 1 Tim. 5. 22.

Q. *How is the Word of God to be preached by those that are called thereunto?*

A. They that are called to labour in the ministry of the word, are to preach sound doctrine *m*, diligently *n*, in season and out of season *o*, plainly *p*, not in the enticing words of mans wisdom, but in demonstration of the Spirit, and power *q*; faithfully *r*, making known the whole counsel of God *s*, wisely *t*, applying themselves to the necessities and capacities of the hearers *u*, zealously *w*, with fervent love to God *x*, & the souls of his people *y*, sincerely *z*, aiming at his glory *a*, & their conversion *b*, edification *c*, and salvation *d*.

m Tit. 2. 1, 8. *n* Acts 18. 25. *o* 2 Tim. 4. ver. 2. *p* 1 Corinth. 14. 19. *q* 1 Corinth. 2. ver. 4. *r* Jer. 23. 28. 1 Cor. 4. 1, 2. *s* Acts 20. ver. 27. *t* Colos. 1. 28. 2 Tim. 2. 15. *u* 1 Corinth. 3. v 2. Hebr. 5. 12, 13, 14. Luke 12. 42. *w* Acts 18. 25. *x* 2 Cor. 5. 13, 14. Phil. 1. 16, 17. *y* Col. 4. 12. 2 Cor. 12. 15. *z* 2 Cor. 2. ver. 17. 2 Corinth. 4. 2. *a* 1 Thessal. 2. 4, 5, 6. John 7. v. 18. *b* 1 Corinth. 9. v. 19, 20, 21, 22. *c* 2 Cor. 12. v. 19. Ephes. 4. 12. *d* 1 Tim. 4. 16. Acts 26, ver. 16, 17, 18.

Q. *What is required of those that hear the Word preached?*

A. It is required of those that hear the Word preached, that they attend upon it with diligence *e*, preparation *f*, and prayer *g*, examine what they hear by the Scriptures *h*, receive the truth with faith *i*, love *k*, meekness *l*, & readiness of mind *m*, as the Word of God *n*, meditate *o*, and confer of it *p*; hide it in their hearts *q*, & bring forth the fruit of it in their lives *r*.

e Prov. 8. 34. *f* 1 Pet. 2. 1, 2. Luke 8. v. 18. *g* Psalm. 119. 18 Ephes. 6. 18, 19. *h* Acts 17. 11. *i* Heb. 4. 2. *k* 2 Thes. 2. 10. *l* Jam. 1. v. 21. *m* Acts 17. 11. *n* 1 Thes. 2. 13. *o* Luke 9. 44. Heb. 2. 1. *p* Luke 24. 14. Deut. 6. 6, 7. *q* Pro. 2. 1. Ps. 119. 11. *r* Luke 8. 15. Jam. 1. 25.

Q. *How do the Sacraments become effectual means of salvation?*

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any vertue derived from the piety and intention of him by whom they are administred; but onely by

by the working of the holy Ghoſt, and the bleſſing of Chriſt by whom they are inſtituted *j*.

j 1 Pet. 3. 21. Acts 8. v. 13. with v. 23. 1 Cor. 3. v. 6, 7. & 12. 13.

Q. *What is a Sacrament?*

A. A Sacrament is any holy Ordinance inſtituted by Chriſt in his Church *t*, to ſignifie, ſeal, and exhibit *u*, unto thoſe that are within the Covenant of grace *w*, the benefits of his mediation *x*, to ſtrengthen and increaſe their faith and all other graces *y*, to oblige them to obedience *z*, to teſtifie, and cheriſh their love and communion one with another *a*, and to diſtinguiſh them from thoſe that are without *b*.

t Geneſ. 17. verſ. 7, 10. Exodus 12. chapter. Matth. 26. v. 27, 28. & 28. 19. *u* Rom. 4. 11. 1 Cor. 11. 24, 25. *w* Rom. 15. 8. Exod. 12. 48. *x* Acts 2. v. 38. 1 Corinth. 10. v. 16. *y* Rom. 4. ver. 11. Galat. 3. v. 27. *z* Rom. 6. ver. 3, 4. 1 Corint. 10. v. 21. *a* Epheſ. 4. verſ. 2, 3, 4, 5. 1 Corinth. 12. v. 13. *b* Epheſ. 2. v. 11, 12. Gen. 34. v. 14.

Q.

Q. *What are the parts of a Sacrament?*

A. The parts of a Sacrament are two, the one, an outward and ſenſible ſigne uſed according to Chriſts own appointment; the other, an inward and ſpiritual grace, thereby ſignified *c*.

c Mat. 3. 11. 1 Pet. 3. 21. Rom. 2. 28, 29.

Q. *How many Sacraments hath Chriſt inſtituted in his Church under the New Teſtament?*

A. Under the New Teſtament Chriſt hath inſtituted in his Church onely two Sacraments; Baptiſm, and the Lords Supper *d*.

d Matth. 28. 19. 1 Corinth. 11. 20, 23. Matth. 26. 26, 27, 28.

Q. *What is Baptiſm?*

A. Baptiſm is a Sacrament of the New Teſtament, wherein Chriſt hath ordained the waſhing with water, in the Name of the Father, and of the Son, and of the holy Ghoſt *e*, to be a ſigne and ſeal of ingrafting into himſelf *f*, of remiſſion of ſins by his blood *g*, and

e Matth. 28 19. *f* Gal. 3. 27. *g* Marke 1. 4. Revel. 1. 5.

rege-

regeneration by his Spirit *h*, of Adoption *i*, and resurrection unto everlasting life *k*; and whereby the parties baptized are solemnly admitted into the visible Church *l*, and enter into an open & professed ingagement to be wholly and onely the Lords *m*.

h Tit. 3. 5. Eph. 5. 26. *i* Gal. 3. 26, 27. *k* 1 Cor. 15. 29. Rom. 6. 5. *l* 1 Cor. 12. 13. *m* Rom. 6.

Q. *Unto whom is Baptism to be administred?*

A. Baptism is not to be administred to any that are out of the visible Church, and so strangers from the Covenant of promise, till they profess their faith in Christ, and obedience to him *n*: but the infants descending from parents, either both, or but one of them professing faith in Christ, and obedience to him, are in that respect within the Covenant, and to be baptized *o*.

n Acts 8. 36, 37. & 2. 38. *o* Genes. 17. 7, 9. with Gal. 3. 9, 14. and Col. 2. 11, 12. and Acts 2. vers. 38, 39. and Rom. 4. 11, 12. 1 Cor. 7. 14. Matth. 28. v. 19. Luke 18. v. 15, 16. Roman. 11. v. 16.

Q. *How is our Baptiſm to be improved by us?*

A. The needful, but much neglected duty of improving our Baptiſm, is to be performed by us all our life long, eſpecially in the time of temptation, & when we are preſent at the adminiſtration of it to others *p*, by ſerious, and thankful conſideration of the nature of it, and of the ends for which Chriſt inſtituted it, the privileges & benefits, conferred & ſealed thereby, & our ſolemn vow made therein *q* by being humbled for our ſinful defilement, our falling ſhort of, and walking contrary to, the grace of Baptiſm, & our engagements *r*, by growing up to aſſurance of pardon of ſin, and of all other bleſſings ſealed to us in that Sacrament *ſ*, by drawing ſtrength from the death and reſurrection of *Chriſt*, into whom we are baptized for the mortifying of ſin, & quickning of grace *t*, & by endeavouring to live by faith *u*, to have

p Col. 2. 11, 12. Rom. 6. 4, 6, 11. *q* Rom. 6. 3, 4, 5. *r* 1 Cor. 1. v. 11, 12, 13. Rom. 6. 2, 3. *ſ* Rom. 4. 11, 12. 1 Pet. 3. 21. *t* Rom. 6. 3, 4, 5. *u* Gal. 3. 26, 27.

Our

our converſation in holineſs and righ-
ouſneſs *w*, as thoſe that have there
given up their names to Chriſt *x*, and
walk in brotherly love, as being ba-
tized by the ſame Spirit into one bo-
dy *y*.

w Rom. 6. 22. *x* Acts 2. 38. *y* 1 Cor. 12.
25, 26, 27.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacram
of the New Teſtament *z*, wherein,
giving and receiving bread and wine
cording to the appointment of Je
Chriſt, his death is ſhewed forth, a
they that worthily communicate, fe
upon his body and blood to their ſpi
tual nouriſhment & growth in grac
have their union and communion w
him confirmed *b*, teſtifie and ren
their thankfulneſs *c*, and ingagem
to God *d*, and their mutual love and f
lowſhip each with other, as mem
of the ſame myſtical body *e*.

z Luk. 22. 20. *a* Matt. 26. 26, 27, 28. 1
11. 23, to 29. *b* 1 Cor. 10. 16. *c* 1 Cor. 11.
25, 26. *d* 1 Cor. 10. 14, 15, 16, 21. *e* 1 C
10. v. 17.

Q. *How hath Christ appointed Bread and Wine to be given & received in the Sacrament of the Lords Supper.*

A. Christ hath appointed the Ministers of his word, in the administration of this Sacrament of the Lords Supper, to set apart the bread & wine from common use by the word of institution, thanksgiving and prayer, to take & break the bread, & to give both the bread, & the wine to the communicants, who are, by the same appointment, to take, and eat the Bread, and to drink the Wine, in thankful remembrance, that the body of Christ was broken and given, and his blood shed for them *f*.

f 1 Cor. 11. 23, 24. Mat. 26. 26, 27, 28. Mark. 14. 22, 23, 24. Luke 22. 19, 20.

Q. *How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Christ therein?*

A. As the body & blood of Christ are not corporally or carnally present in, with, or under the bread & wine in the Lords supper g, and yet are spiritually

g Acts 3. 21.

present to the faith of the receiver, ...
less truly and really than the eleme...
themselves are to their outward ser...
h, so they that worthily communic...
in the Sacrament of the Lords Supp...
do therein feed upon the body & blo...
of Christ, not after a corporal or c...
nal, but in a spiritual manner, yet tr...
& really *i*, while by faith they rece...
and apply unto themselves Christ c...
cified, & all the benefits of his death

h Mat. 26. 26, 28. *i* 1 Cor. 11. v. 24, w...
k 1 Cor. 10. 16.

Q. *How are they that receive the Sa...ment of the Lords supper to prepare them...ves before they come unto it?*

A. They that receive the Sacram... of the Lords supper, are, before t... come, to prepare themselves thereun... by examining thēselves *l*, of their be... in Christ *m*, of their sins, & wants *n*; of... truth and measnre of their knowledg... faith *p*, repentance *q*, love to God &...

l 1 Cor. 11. 28. *m* 2 Cor. 13. 5. *n* 1 Co... v. 7, with Ex. 12. 15. *o* 1 Cor. 11. 29. *p* 2 C... 13. 5. Mat. 26. 28. *q* Zech. 12. 10, 1 Cor. 11...

Brethren *r*, charity to all men *s*, forgiving those that have done them wrong *t*, of their desires after Christ *u*, and of their new obedience *w*, & by renewing the exercise of these graces *x*, by serious meditation *y*, and fervent prayer *z*

r 1 Cor. 10. 16, 17. Acts 2. 46, 47. *s* 1 Cor. 5. ver. 8. 1 Cor. 11. 18, 20. *t* Mat 5. 23, 24. *u* Is. 55. v. 1. Joh. 7. 37. *w* 1 Gor. 5. 7, 8. *x* 1 Cor. 11. v. 25, 26, 28. Hebr. 10. 21, 22, 24. Psalm 26. 6. 9 1 Cor. 11. 24, 25. *z* 2 Chron. 30. 18, 19. Mat. 26, v. 26.

Q. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof *a*, & in Gods account, hath it, if he be duly affected with the apprehension of the want of it *b*, & unfainedly desires to be found in Christ *c*, and to depart from iniqui-

a Is. 50. 10. 1 John 5. 13. Psal. 88. throughout Ps. 77. 1. to 12. Jonah 2. 4, 7. *b* Isa. 54. 7, 8, 9. 10. Mat. 5. 3, 4. Ps. 31. 22. & 73. 13, 22, 23. *c* Ph. 3. 8, 9. Ps. 10. 17. & 43. 1, 2, 5, 11.

ty *d*, in which case (becauſe promi
are made, and this Sacrament is appo
ted for the relief even of weak a
doubting Chriſtians *e*,) he is to bew
his unbelief *f*, and labour to have
doubts reſolved *g*, and ſo doing he
and ought to come to the Lords Supp
that he may be further ſtrengthened

d 2 Tim. 2. 19. Iſai 50. 10. Pſal. 66. 18, 19,
e Iſai 40. 11, 29, 31. Matth. 11. 28. & 12. 2
26. 28. *f* Marke 9. 24. *g* Acts 2. 37. & 16.
h Rom. 4. 11. 1 Cor. 11. 28.

Q. *May any who profeſs the faith, a
deſire to come to the Lords Supper be k
from it?*

A. Such as are found to be ignoran
ſcandalous, notwithſtading their pro
ſion of the faith, & deſire to come to
Lords Supper, may, & ought to be k
from that Sacrament by the pow
which Chriſt hath left in his Churc
until they receive inſtruction, and m
nifeſt their reformation *k*.

i 1 Cor. 11. 27, to the end with Matth. 7. 6.
1 Cor. 5. chapt. and Jude v. 23. and 1 Tim. 5.
k 2 Cor. 2. 7.

Q. *What is required of them that receive the Sacrament of the Lords Supper in the time of administration of it?*

A. It is required of them that receive the Sacrament of the Lords Supper, that during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance *l*, diligently observe the Sacramental elements and actions *m*, heedfully discern the Lords body *n*, and affectionately meditate on his death and sufferings *o*, and thereby stir up themselves to a vigorous exercise of their graces *p*, in judging themselves *q*, and sorrowing for sin *r*, in earnest hungering and thirsting after Christ *s*, feeding on him by faith *t*, receiving of his fulnes *u*, trusting in his merits *w*, rejoycing in his love *x*, giving thanks for his

l Lev. 10. 3. Heb. 12. 28. Psal. 5. 7. 1 Cor. 11. v. 17, 26, 27. *m* Exod. 24. 8. with Mat. 26. 28. *n* 1 Cor. 11. 29. *o* Luke 22. 19. *p* 1 Cor. 11. 26. & 10. 3, 4, 5, 11, 14. *q* 1 Cor. 11. 31. *r* Zech. 12. 10. *s* Revel. 22, 17. *t* John 6, v. 35. *u* John 1 v. 16. *w* Phil. 3. 9. *x* Psal. 63. 4, 5. 2 Cor. 30. v. 21.

grace *y*, in renewing of their Covena
with God *z*, and love to all the Saints

y Psalm 22. 26. *z* Jerem. 50. v. 5. Psalm 50
a Acts 2. 42.

Q. *What is the duty of Christians af they have received the Sacrament of t Lords Supper?*

A. The duty of Christians after th have receiv'd the Sacramēt of the Lo Supper, is, seriously to consider ho they have behaved themselvs therei and with what success *b*, if they fi quickning and comfort, to bless God f it *c*, beg the coutinuance of it *d*, watc against relapses *e*, fulfill their vows *f*, incourage themselves to a freqnent tēdance on that ordinance *g*, but if the find no present benefit, more exactly review their preparation to, & carriag at the Sacrament *h*, in both which if the can approve themselves to God & the

b Psal. 28. 7. & 85. 8. 1 Cor. 11. 17, 30, 3
c 2 Chron. 30. v. 21, to 26. Acts 2. v. 42, 46,
d Psalm 36. 10. Cant. 3. v. 4. 1 Chron. 29. 1
e 1 Cor. 10. 3, 4, 5, 12. *f* Psalm 50. 14. *g* 1 Co
11. 25, 26. Acts 2. 42, 46. *h* Cant. 5. 1, to 6,

own consciences, they are to wait for the fruit of it in due time *i*, but if they see they have failed in either, they are to be humbled *k*, and to attend upon it afterward with more care and diligence *l*.

i Psalm 123. 1, 2. & 42. 5, 8. Psal. 43. 3, 4, 5. *k* 2 Chron. 30. 18, 19. Isai 1. 16, 18. *l* 2 Cor. 7. v. 11. 1 Chron. 15. 12, 13, 14.

Q. *Wherein do the Sacraments of Baptism, and the Lords Supper agree?*

A. The Sacraments of Baptism and the Lords Supper agree, in that the Author of both is God *m*, the spiritual part of both is Christ and his benefits *n*, both are seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel and by none other *p*, and to be continued in the Church of Christ until his second coming *q*.

m Mat. 28, 19. 1 Cor. 11. 23. *n* Rom. 6. 3, 4. 1 Cor. 10. 16. *o* Rom. 4. 11. with Col. 2. 11, 12. Matth. 26. 27, 28. *p* John 1. 33. Matth. 28. 19. 1 Cor. 11. 23. & 4. 1. Heb. 5. 4. *q* Mat. 28, 19, 20. 1 Cor. 11. 26.

Q. *Wherein do the Sacraments of Baptism and the Lords Supper differ?*

A. The Sacrament of Baptism ... the Lords Supper differ, in that, Bapt... is to be administred but once, ... water, to be a sign and seal of our re... neration and ingrafting into Christ ... and that even to infants *f*: whereas ... Lords Supper is to be administred ... ten, in the elements of bread and wi... to represent and exhibit Christ as ... ritual nourishment to the soul *t*, and ... confirm our continuance and growth ... him *u*, and that only to such as are ... years and ability to examine themselves *w*.

v Mat. 3. 11. Tit. 3. 5. Gal. 3. 27. *f* Gen. ... 7, 9. Act. 2. 38, 39, 1 Cor. 7. 14. *t* 1 Cor. 11. ... to 26. *u* 1 Cor. 10. 16. *w* 1 Cor. 11. 28, ...

Q. *What is prayer?*

A. Prayer is an offering up of ... desires unto God *x*, in the Name ... Christ *y*, by the help of his Spirit; ... with confession of our sins *a*, & thank... ful acknowledgment of his mercies ...

x & *w* Ps. 62. 8. *y* Joh. 16. 23. *z* Rom. 8. ... *a* Ps. 32. 5, 6. Dan. 9. 4. *b* Phil. 4. 6.

Q. *Are we to pray unto God only?*

A. God only being able to ſearch the hearts *c*, hear the requeſts *d*, pardon the ſins *e*, & fulfil the deſires of all *f*, and only to be beleeved in *g*; and worſhipped with religious worſhip *h*, prayer, which is a ſpecial part thereof *i*, is to be made by all to him alone *k*, and to none other *l*.

c 1 Kings 8. 39. Acts 1. 24. Rom. 8. 27. *d* Pſ. 65. 2. *e* Mich. 7. 18. *f* Pſ. 145. 18, 19. *g* Rom. 10. 14. *h* Mat. 4. 10. *i* 1 Cor. 1. 2. *k* Pſ. 50. v. 15. *l* Rom. 10. 14.

Q. *What is it to pray in the name of Chriſt?*

A. To pray in the name of Chriſt, is, in obedience to his command, and in confidence on his promiſes, to ask mercy for his ſake *m*, not by bare mentioning of his name *n*, but by drawing our incouragement to pray, and our boldneſs, ſtrength, and hope of acceptance in prayer, from Chriſt and his mediation *o*.

m John 14. 13, 14. Iohn. 16. 24. Dan. 9. 17. *n* Mat. 7. 21. *o* Heb. 4. 14, 15, 16. *i* Iohn. 5, 13, 14, 15.

Q. *Why are we to pray in the name of Christ?*

A. The sinfulness of man, and his distance from God by reason thereof being so great as that we can have no access into his presence without a Mediator *p*, & there being none in heaven or earth appointed to, or fit for this glorious work but *Christ* alone *q*, we are to pray in no other name but his only.

p Joh. 14. 6. Isa. 59. 2. Eph. 3. 12. *q* Joh. 14. 13. 16. 23, 24, 26, 27. Heb. 7. 25, 26, 27. 1 Tim. 2. 5. *r* Col. 3. 17. Heb. 13. 15.

Q. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by inabling us to understand both for whom, & what, & how prayer is to be made, and by working and quickning in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces which are requisite for the right performāce of that duty.

s Rom. 8. 26, 27. Ps. 10. 17. Zech. 12. 10.

Q. *For whom are we to pray?*

A. We are to pray for the whole

Church of Chriſt, upon earth *t*, for Magiſtrates *u*, & Miniſters *w*, for our ſelvs *x*, our brethren *y*, yea our enemies *z*, & for all ſorts of men living *a*, or that ſhall live hereafter *b*, but not for the dead *c*, nor for thoſe that are known to have ſinned the ſin unto death *d*.

t Eph. 6. 18. Pſal. 28. 9. *u* 1 Tim. 2. 1, 2 *w* Col. 4. 3. *x* Gen. 32. 11. *y* Jam. 5. 16. *z* Mat. 5. 44. *a* 1 Tim. 2. 1, 2. *b* Joh. 17. 20. 2 Sam. 7. v. 29. *c* 2 Sam. 12. 21, 22, 23. *d* 1 Joh. 5. 16.

Q. *For what things are we to pray?*

A. We are to pray for all things tending to the gloty of God *e*, the welfare of the Church *f*, our own *g*, or others good *h*: But not for any thing that is unlawful *i*.

e Mat. 6. 9. *f* Pſ 51. 18 & 122. 6. *g* Mat. 7. v. 11. *h* Pſ. 125. 4. 1 Joh. 5. 14.

Q. *How are we to pray?*

A. We are to pray with an awful apprehenſion of the Majeſty of God *k*, & deep ſenſe of our own unworthineſs *l*, neceſſities *m*, and ſins *n*, with peni-

k Ecc. 3. 1. *l* Gen. 18. 27. & 32. 10. *m* Luke 15. 17, 18, 19. *n* Luke 18. 13, 14.

tent

tent *o*, thankful *p*, and inlarged hearts with understanding *r*, faith *s*, sincerity fervency *u*, love *w*, and perseverance waiting upon him *y*, with humble submission to his will *z*.

o Psalm 51. 17. *p* Phil. 4. 6. *q* 1 Sam. 1. & 2. 1. *r* 1 Cor. 14. 15. *s* Mark. 11. 24. Ja. 1. v. 6. *t* Psalm 145. 18. & 17. 1. *u* Jam. 5. *w* 1 Timoth. 2. 8. *x* Ephes. 6. 18. *y* Mich. 7. *z* Matth. 26. 39.

Q. *What rule hath God given for direction in the duty of Prayer?*

A. The whole Word of God is of to direct us in the duty of praying but the special rule of direction is form of Prayer, which our Savior Christ taught his Disciples, commonly called the Lords Prayer *b*.

a 1 John 5. 14. *b* Matth. 6. 9, to 13. Luke v. 2, 3, 4.

Q. *How is the Lords Prayer to be used?*

A The Lords Prayer is not only direction, as a pattern according which we are to make other Prayers but may be also used as a Prayer, that it be done with understanding

faith, reverence, and other graces necessary to the right performance of the duty of prayer *c*.

c Matth. 6. 9. with Luke 11. 2.

Q. *Of how many parts doth the Lords Prayer consist?*

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer (contained in these words, *Our Father which art in Heaven* d,) teacheth us when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein *e*, with reverence, and all other child-like dispositions *f*, heavenly affections *g*, and due apprehensions of his soveraign power, Majesty, and gracious condescension *h*, as also to pray with and for others *i*.

d Matth. 6. 9. *e* Luke 11. 13. Rom. 8. v. 15. *f* Isai 64. 9. *g* Psalm 123. 1. Lam. 3. 41. *h* Isai 63. 15, 16. Neh. 1. 4, 5, 6. *i* Acts 12. 5.

Q. *What do we pray for in the fifth Petition?*

A.

A. In the first Petition [which *Hallowed be thy Name k,*] acknowledg the utter inability and indisposition is in our selves and all men to hon God aright *l*, we pray that God wo by his grace inable and incline us & thers to know, to acknowledge & hig ly to esteem him *m*, his titles *n*, att butes *o*, ordinances, word *p*, works whatsoever he is pleased to make hi self known by *q*, and to glorifie him thought, word *r*, and deed *s*, that would prevent and remove Atheism ignorance *u*, idolatry *w*, and profane *x*, and whatsoever is dishonourable him *y*, & by his over-ruling provide direct and dispose all things to his o glory *z*.

k Mat. 6. 9. *l* 2 Cor. 3. 5. Psal. 51. 15. *m* 67. 2, 3. *n* Psal. 83. 18. *o* Psal. 86. 10, 11, 12, 15. *p* 2 Thess. 3. 1. Psal. 147. 19, 20. & v. 1, 2, 3. 2 Cor. 2. 14, 15. *q* Psal. 145. throu out. & 8. throughout. *r* Psal. 103. 1. & 19. *s* Phil. 1. 5, 11. *t* Psal. 67. 1, 2, 3, 4. *u* Ephes. v. 17, 18. *w* Psalm 97. 7. *x* Psal. 74. 18, 22. *y* 2 Kings 19. 15, 16. *z* 2 Chro. 20. 6, 10, 11. Psalm. 83. throughout. and 140. v. 4, 8.

Q. *What do we pray for in the second Petition?*

A. In the second Petition (which is *Thy Kingdom come* a,) acknowledging ourselves and all mankind to be by nature under the dominion of Sin and Sathan *b*, we pray that the Kingdom of Sin and Sathan may be destroyed *c*, the Gospel propogated throughout the world *d*, the Iews called *e*, the fulness of the Gentiles brought in *f*, the Church furnished with all Gospel Officers and Ordinances *g*, purged from corruption *h*, countenanced and maintained by the civil Magistrate *i*, that the ordinances of Christ may be purely dispensed and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, & building up of those that are already converted *k*, that Christ would rule in our hearts here *l*, and hasten the time of his second coming

a Mat. 6. 10. *b* Eph. 2. 2, 3. *c* Ps. 68. 1, 18. Rev. 12. 10, 11. *d* 2 Thess. 3. 1. *e* Rom. 10. v. 1. *f* Joh. 17. 9, 20. Rom. 11. 25, 26. Ps. 67. through. *g* Mat. 9. 38. 2 Thess. 3. 1. *h* Mal. 1. 11. Zeph. 3. 9. *i* 1 Tim. 2. 1, 2. *k* Acts 4. 29, 30. Eph. 6. v. 18, 19, 20. Rom. 15. 29, 30, 32, 2 Thess. 1. 11. & 2. 16, 17. *l* Eph. 3. 14, to 20.

coming, & our reigning with him ever *m*, and that he would be pleased to exercise the Kingdom of his pow in all the world, as may best conduc to these ends *n*.

m Rev. 22. 20. *n* Isa. 64. 1, 2. Rev. 4. 8, to

Q. *What do we pray for in the thi Petition?*

A. In the third Petition (which is *Thy will be done on earth as it is in heaven*) acknowledging that by nature we and all men are not only utterly unable and unwilling to know & to do the will of God *p*, but prone to rebel against his word *q*, to repine and murmur again his Providence *r*, & wholly inclined to do the will of the flesh, and of the devil *s*: We pray that God would by his Spirit take away from our selves & others all blindness *t*, weakness *u*, indisposed ness *w*, and perverseness of heart *x*, and

o Mat. 6. 10. *p* Rom. 7. 18. Iob 21. 14. 1 Co 2. ver. 14. *q* Rom. 8. ver. 7. *r* Exod. 17. ver Numb. 14. 2. *s* Eph. 2. ver. 2. *t* Eph. 1. 17, 18 *u* Eph. 3. 16. *w* Mat. 26. 40, 41. *x* Jer. 31, 18,

by his grace make us able and willing to know, do, and submit to his will in all things *y*, with the like humility *z*, cheerfulness *a*, faithfulness *b*, diligence *c*, zeal *d*, sincerity *e*, and constancy *f*, as the Angels do in heaven *g*.

y Ps. 119. 1, 8, 35, 36. Act 21. 14. *z* Mic. 6. 8. *a* Ps. 100. 2. Job 1. 21. 2 Sam 15. 25, 26. *b* Isa. 38. 3. *c* Ps. 119, 4, 5. *d* Rom. 12. 11. *e* Psal. 119. 80. *f* Ps. 119. 112. *g* Isa. 6. 2, 3. Ps. 103. 20, 21. Mat. 18. v. 10.

Q. *What do we pray for in the fourth Petition?*

A. In the fourth Petition (which is *give us this day our daily bread h*) acknowledging that in *Adam*, & by our own sin, we have forfeited our right to all the outward blessings of this life, & deserve to be wholly deprived of them by *God*, & to have them cursed to us in the use of them, *i*, & that neither they of themselves are able to sustain us *k*, nor we to merit *l*, or by our own industry

h Mat. 6. 11. *i* Gen. 2. 17. & 3. 17. Rom. 8. 20, 21, 22. Jer. 5. 25. Deut. 28. 15. to the end *k* Deut. 8. 3. *l* Gen. 32. 10.

to

to procure them *m*, but prone to de[illegible] *n*, get *o*, and use them unlawfully *p*; [illegible] pray for our selves and others, that bo[illegible] they and we waiting upon the prov[illegible]dence of God from day to day in [illegible] use of lawful means, may, of his fr[illegible] gift, and as to his fatherly wisdom sh[illegible] seem best, injoy a competent portio[illegible] of them *q*, and have the same continue[illegible] and blessed unto us in our holy & com[illegible]fortable use of them *r*, and contentme[illegible] in them *s*, and be kept from all thing[illegible] that are contrary to our temporal sup[illegible]port and comfort *t*.

m Deut. 8. 17, 18. *n* Jer. 6. 13. Mar. 7. 21, [illegible] *o* Hos. 12. 7. *p* Jam. 4. 3. *q* Gen. 43. 12, 13, [illegible] & 28. 20. Ephes. 4. 28. 2 Thess. 3. 11, 12. Ph[illegible] 4. v. 6. *r* 1 Tim. 4. 3, 4, 5. *s* 1 Tim. 6. 6, 7, [illegible] *t* Prov. 30. 8, 9.

Q. *What do we pray for in the fifth Petition?*

A. In the fifth Petition [which is *Forgive us our debts, as we forgive our debtors* u,] acknowledging that we and all others are guilty both of original and actual sin, and thereby become debtors

u Mat. 6. 12.

to the justice of God, and that neither we, nor any other creature can make the least satisfaction for the debt *w*; we pray for ourselves and others, that God of his free grace would, through the obedience and satisfaction of Christ apprehended and applyed by faith, acquit us both from the guilt and punishment of sin *x*, accept us in his beloved *y*, continue his favour and grace to us *z*, pardon our dayly failings *a*, and fill us with peace and joy in giving us daily more and more assurance of forgiveness *b*, which we are the rather imboldened to ask, and incouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offences *c*.

w Rom. 3. 9, to 21. Mat. 18. 24, 25. Psal. 130. v. 3, 4. *x* Rom. 3. 24, 25, 26. Heb. 9. 22. *y* Eph. 1. 6, 7. *z* 2 Pet. 1, 2. *a* Hos. 14. 2. Jer. 14. 7. *b* Rom. 15. 13. Psal. 15. 7, 8, 9, 10, 12. *c* Luk. 11. v. 4. Matth. 6. 14, 15. & 18. 35.

Q. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, [which is, *And lead us not into temptation, but deliver*

liver us from evil d,) acknowledg
that the most wise, righteous, and g
cious God, for divers holy and just en
may so order things, that we may
assaulted, foiled, and for a time
captive by temptations e, that Satha
the world g, and the flesh are rea
powerfully to draw us aside and insn
us h, and that we, even after the pard
of our sins, by reason of our corrupt
i, weakness, and want of watchfulnes
are not only subject to be tempted,
forward to expose ourselves unto ten
tations l, but also of ourselves una
and unwilling to resist them, to reco
out of them, and to improve them
and worthy to be left under the po
of them n; we pray that God would
over-rule the world and all in it
subdue the flesh p, and restrain

d Mat. 6. 13. e 2 Chron, 32. 31. f 1 Chr
v. 1. g Luk. 21. 34. Mark. 4. 19. h Jam. 1.
i Gal. 5. 17. k Mat. 26. 41. l Mat. 26. 69, 70,
Gal. 2. 11, to 15. 2 Chron. 18. 3. with 2 Chr
19. 2. m Rom. 7. 23, 24, 1 Chron. 21. 1,
2 Chron. 16. 7, 8, 9, 10. n Psl. 81. 11, 12.
37. 15. p Psal. 51. 10. & 119. 133.

that

than *q*, order all things *r*, bestow and bless all means of grace *s*, and qnicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin *t*, or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation *u*, or, when fallen, raised again and recovered out of it *w*, and have a sanctified use and improvent thereof *x*, that our sanctification and salvation may be perfected *y*, Sathan troden under our feet *z*, and we fully freed from sin, temptation, and all evil for ever *a*.

q 2 Cor. 12. 7, 8. *r* 1 Cor. 10. 12, 13. *s* Heb. 13. v. 20, 21. *t* Mat. 26. 41. Ps. 19. 13. *u* Eph. 3. 14, to 17. 1 Thess. 3. 13. Jude v. 24. *w* Psal. 51. 12. *x* 1 Pet. 5. 8, 9, 10. *y* 2 Cor. 13. 7, 9. *z* Rom. 16. 20. Zec. 3. 2. Luk. 22. 3, 31. *a* Joh. 17. 15. 1 Thess. 5. v. 23.

Q. *What doth the Conclusion of the Lords Prayer teach us?*

A. The conclusion of the Lords Prayer (which is, *For thine is the Kingdom the Power and the Glory for ever*, Amen *b*.)

b Matth. 6. 13.

teacheth us to enforce our Petitio
with arguments *c*, which are to be tak
not from any worthineſs in ourſelve
or in any other creature, but from G
d; and with our prayers to joyn prai
e, aſcribing to God alone eternal ſov
raignity, omnipotency, and glorio
excellency *f*: in regard whereof, as
is able and willing to help us *g*; ſo
by faith are imboldned to plead w
him, that he would *h*, and quietly to r
upon him that he will fulfil our requ
i; and to teſtifie this our deſire and a
rance we ſay, AMEN *k*.

c Rom. 15. 30. *d* Dan. 9. 4, 7, 8, 9, 16, 17, 18,
e Phil. 4. 6. *f* 1 Chron. 29. 10, to 13. *g* Eph.
v. 20, 21. Luke 11. 13. *h* 2 Chronicl. 20. 6,
i 2 Chron. 14. 11. *k* 1 Cor. 14. 16. Revel.
v. 20, 21.

THE SHORTER CATECHISM,

First agreed upon by the Assembly of Divines at WESTMINSTER.

And now approved by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdoms.

Printed in the Year 1679.

ACT

OF THE

GENERAL ASSEMBLY

Approving of the

SHORTER CATECHISM.

THE *General Assembly having* ... *riously considered the Shorter C*... *techism, agreed upon by the Asse*... *bly of Divines sitting at Westminster,* ... *assistance of Commissioners from this Kir*... *Do finde upon due examination thereof, T*... *the said Catechism is agreeable to the W*... *of God, and in nothing contrary to the* ... *ceived Doctrine, Worship, Discipline a*... *Government of this Kirk.* *And there*... *approve the said Shorter Catechism as a* ... *of the intended Uniformity, to be a Dire*... *ry for Catechising such as are of weaker ca*... *city.*

A. KE...

TH...

THE SHORTER CATECHISM,

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QUESTION.

What is the chief end of Man?

ANSWER.

Mans chief end is to glorifie God *a*, and to enjoy Him for ever *b*.

a 1 Cor. 10. 31. Rom. 11. 36. *b* Psal. 73. 25, to the end.

Q. *What rule hath God given to direct us how we may glorifie & enjoy him?*

A. The word of God (which is contained in the Scriptures of the Old and New Testament *c*), is the only rule to direct us how we may glorifie and enjoy him *d*.

c 2 Tim. 3. 16. Eph. 2. 20. *d* 1 Joh. 1. 3, 4.

Q. *What do the scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God and what duty God requires of man *e*.

e 2 Tim. 1. 13. and 3. 16.

Q. *What is God?*

A. God is a Spirit *f*, infinite *g*, eternal *h*, and unchangeable *i*, in his being *k*, wisdom *l*, power *m*, holiness, justice, goodness, and truth *n*.

f Joh. 4. 24. *g* Job 11. 7, 8, 9. *h* Psal. 90. 2. *i* Jam. 1. 17. *k* Exo. 3. 14. *l* Psl. 147. 5. *m* Rev. 4. 8. *n* Rev. 15. 4. *o* Exod. 34. 6.

Q. *Are there more Gods than one?*

A. There is but one only, the living and true God *p*.

p Deut 6. 4. Jer. 10. 10.

Q. *How many persons are there in the God-head?*

A. There are three persons in the God-head, the Father, the Son, and the holy Ghost, and these three are one God, the same in substance, equal in power and glory *q*.

q 1 Iohn. 5. 7. Mat. 28. 19.

Q. *What are the decrees of God?*

A. The decrees of God, are his eternal purpose according to the counsel of his will, whereby for his own glory, he hath fore-ordained whatsoever comes to pass *r*.

r Eph. 1. 4. 11. Rom. 9. 22. 23.

Q. *How doth God execute his decrees?*

A. God executeth his decrees in the Works of Creation and Providence?

Q. *What is the Work of Creation?*

A. The Work of Creation is Gods making all things of nothing, by the Word of his Power, in the space of six dayes, and all very good *s*.

s Gen. 1. Chap. Heb. 11. 3.

Q. *How did God create man?*

A. God created man male and female, after his own Image, in knowledged-

edge, righteousnes, and holines, w dominion over the creatures *t*.

t Gen. 1. 26, 27, 28. Col. 3. 10. Eph. 4. 24

Q. *What are Gods works of providence?*

A. Gods works of providence are his most holy *u*, wise *w*, and powerfull perserving *x*, and governing all the creatures, and all their actions *y*.

u Psal. 145. 17. *w* Psal. 104. 24. Isai. 28. 29. *x* Heb. 1. 3. *y* Ps. 103. 19. Mat. 10. 29, 30.

Q. *What special act of Providence did God exercise toward man in the estate wherein he was created?*

A. When God had created man, he entred into a covenant of life with him upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon pain of death *z*.

z Gal. 3. 12. Gen. 2. 17.

Q. *Did our first parents continue in the estate wherein they were created?*

A. Our first Parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God *a*.

a Gen. 3. 6, 7, 8, 13. Eccl. 7. 29.

Q. *What is sin?*

A. Sin is any want of conformity unto, or tranſgreſſion of the Law of God *b*.

b 1 Iohn. 3. 4.

Q. *What was the ſin whereby our firſt Parents fell from the eſtate, wherein they were created?*

A. The ſin whereby our firſt Parents fell from the eſtate, wherein they were created, was their eating the forbidden fruit *c*. *Gen.* 3. 6. 12.

Q. *Did all Mankind fall in* Adams *firſt tranſgreſſion?*

A. The Covenant being made with *Adam*, not onely for himſelf, but for his poſterity, all mankind deſcending from him by ordinary generation, ſinned in him, and fell with him in his firſt tranſgreſſion *d*.

d Gen. 2. 16, 17. Rom. 5. 12. 1 Cor. 15. 21, 22.

Q. *Into what eſtate did the fall bring Mankind?*

A. The fall brought Mankind into an eſtate of ſin and miſery *e*. *e Rom.* 5. 12.

Q. *Wherein conſiſts the ſinfulneſs of that eſtate whereinto man fell?*

A. The ſinfulnes of that eſtate whereinto man fell, conſiſts in the guilt of

Adams first sin, the wãt of original righ-teousnes,& the corruption of his whole nature, which is commonly called Original sin, together with all actual transgressions which proceed from it

f Rom. 5. 10. to 20. Ephes. 2. 1, 2, 3. Iam. v. 14. 15. Mat. 15. 19.

Q. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with *God g*, are under his wrath and curse *h*, & so made liable to all miseries in this life, to death it self, and to the pains of hell for ever *i*.

g Gen 3. 8, 10. 24. *h* Eph. 2. 2, 3. Gal. 3. 10. *i* Lam. 3. 39. Rom. 6. 23. Mat. 25. 41, 46.

Q. *Did God leave all mankind to perish in the state of sin and misery?*

A. God having out of his meer good pleasure from all eternity, elected some to everlasting life *k*, did enter into a Covenant of Grace, to deliver them out of the state of sin and misery, and to bring them into an estate of Salvation by a Redeemer *l*.

k Eph. 1. 4. *l* Rom. 3 20, 21, 22. Gal. 3. 21.

Q. *Who is the Redeemer of Gods elect?*

A. The only Redeemer of Gods elect, is the Lord Jesus Christ *m*, who being the eternal Son of God, became man *n*, & so was, and continueth to be God and Man in two distinct Natures, and one Person for ever *o*.

m 1 Tim. 2. 5, 6. *n* Joh. 1. 14. Gal. 4. 4. *o* Rom. 9. 5. Luke 1. 35. Col. 2. 9. Heb. 7. 24, 25.

Q. *How did Christ being the Son of God become Man?*

A. Christ the Son of God became man, by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the holy Ghost, in the womb of the Virgin Mary, and born of her *r*, yet without sin *s*.

p Heb. 2. 14, 16. and 10. 5. *q* Mat. 26. 38 *r* Luke 1. 27, 31, 35, 42. Gal 4. 4. *s* Heb. 4. 15. and 7. vers 26.

Q. *What Offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation and Exaltation *t*.

t Acts 3. 22, Heb. 12. 25. with 2 Cor. 13. 3. Heb. 5, 6, 7. and 7. 25. Ps. 2. 6. Isa. 9. 6, 7. Mat. 21. 5. Zech. 9. 9. Psal. 2. 8, 9, 10, 11.

Q. *How doth Christ execute the O of a Prophet?*

A. Christ executeth the Office o Prophet, in revealing to us by His W and Spirit the will of God for our sa tion *u*.

u John 1. 18. 1 Pet. 1. 10, 11, 12, Joh. 15 and 20. 31.

Q. *How doth Christ execute the Off a Priest?*

A. Christ executeth the Office o Priest, in his once offering up of h self a sacrifice to satisfie divine justice and reconcile us to God *x*; and in m ing continual intercession for us *y*.

w Heb. 9. 14, 28. *x* Hebr. 2. 17. *y* Heb V. 24, 25.

Q. *How doth Christ execute the Offi a King?*

A. Christ executeth the Office o King, in subduing us to himself *z*, ruling *a*, and defending us *b*, and in restraining & conquering all his and o enemies *c*.

z Acts 15. 14, 15, 16. *a* Isai 33. 22. 32. 1, 2. *c* 1 Cor. 15. 25. Psalm 110. throug out.

Q. *Wherein did Christs humiliation*
t?

A. Christs humiliation consiste
is being born, and that in a low co
tion *d*, made under the Law *e*, under-
oing the miseries of this life *f*, the
rath of God *g*, and the cursed death of
e Cross *h*, in being buried *i*, and conti-
uing under the power of death for a
me *k*.

d Luke 2. 7. *e* Gal. 4. 4. *f* Heb. 12. 2, 3. Isai. 53.
g Luke 22. 44. Matth. 27. 46. *h* Philipp. 2. 8.
Cor. 15. 4. *k* Acts 2. 24, 25, 26, 27, 31. Mat. 12.
ers 40.

Q. *Wherein consisteth Christs exaltati-*
n?

A. Christs exaltation consisteth in his
ising again from the dead on the third
ay *l*, in ascending up into heaven *m*,
n sitting at the right hand of God the
Father *n*, and in coming to judge the
world at the last day *o*.

l 1 Cor. 15. 4. *m* Marke 16. 19. *n* Eph. 1. 20.
Acts 1. 11. and 17. 31.

Q. *How are we made partakers of the*
redemption purchased by Christ?

A. We are made partakers of the re-
demption

ption purchased by Christ, by
tual application of it to us
oly Spirit *q*.

q John. 1. 11, 12. *q* Tit. 3. 5, 6.

Q. *How doth the Spirit apply to us*
redemption purchased by Christ?

A. the Spirit applyeth to us the
demption purchased by Christ, by w
king Faith in us *r*, and thereby unit
us to Christ in our effectual Calling

r Eph. 1, 13, 14. Joh. 6. 37. 39, Eph. 2. ve
s Eph. 3. 17. *s* Cor. 1. 9.

Q. *What is effectual calling?*

A. Effectual calling is the work
GodsSpirit *t*, whereby convincing us
our sin and misery *u*, inlightning o
minds in the knowledge of Christ *w*,
renewing our wils *x*, he doth persw
and enable us to embrace Jesus Chr
freely offered to us in the Gospel *y*.

t 2 Tim. 1. 9. 2 Thess. 2. 13, 14. *u* Acts
37. *w* Acts. 26. 18. *x* Ezek. 36. 26, 27. *y*
6. 44, 45. Phil. 2. 13.

Q. *What benefits do they that are effe*
tually called partake of in this life.

A. They that are effectually call

do in this life partake of justification *z*, adoption *a*, sanctification, and the several benefits which in this life do either accompany or flow from them *b*.

z Rom. 8. 30. *a* Eph. 1. 5. *b* 1 Cor. 1. 30.

Q. *Wat is Justification?*

A. Justification is an Act of Gods free grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, only for the righteousness of Christ imputed to us *e*, and received by faith alone *f*.

c Rom 3. 24,25. 4,6,7,8. *d* 2 Cor. 5. 19, 21. Rom. 5. vers 17, 18, 19. *f* Gal. 2. 16. Phil. 3. 9.

Q. *What is adoption.*

A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the privileges of the Sons of God *h*.

g 1 John 3. 1. *h* John 1. 12. Rom. 8. 17.

Q. *What is sanctification?*

A. Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the image of God & are inabled more and more to die unto sin, and live unto righteousnes *l*.

i 2 Thes. 2. 13. *k* Eph. 4. 23, 24. *l* Rom. 6. 4, 6.

Q.

Q. *What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?*

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are, assurance of Gods Love, peace of conscience *m*, joy in the holy Ghost *n*, increase of grace *o*, and perseverance therein to the end *p*.

m Rom. 5. 1, 2, 5. *n* Rom. 14. 17. *o* Prov. 4. 18. *p* 1 John 5. 13. 1 Pet. 1. 5.

Q. *What benefits do Beleevers receive from Christ at death?*

A. The souls of Beleevers are at their death made perfect in holiness *q*, and do immediately pass into glory *r*, and their bodies being still united to Christ *s*, do rest in their graves *t*, till the Resurrection *u*.

q Hebr. 12. 23. *r* 2 Cor. 5. 1, 6, 8. Phil. 1. 23. Luk. 23. 43. *s* 1 Thess. 4. 14. *t* Isai 57. 1. *u* Job 19. v. 26, 27.

Q. *What benefits do Beleevers receive from Christ at the Resurrection?*

A. At the resurrection Beleevers

ing raised up in glory *w*, shall be openly acknowledged and acquitted in the day of judgment *x*, and made perfectly blessed in full enjoying of God *y*, to all eternity *z*.

w 1 Cor. 15. 43. *x* Matth. 25. 23. & 10. 32. *y* 1 John 3. 2. 1 Cor. 13. 12. *z* 1 Thess. 4. 17, 18.

Q. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will *a*.

a Mich. 6. 8. 1 Sam. 15. 22.

Q. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the Moral Law *b*.

b Rom. 2. 14, 15. and 10. 5.

Q. *Where is the Moral Law summarily comprehended?*

A The Moral Law is summarily comprehended in the ten Commandments *c*.

c Deut. 10. 4. Mat. 19. 17.

Q. *What is the Sum of the ten Commandments?*

A. The Sum of the ten Commande-

ments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbour as ourselves *d*.

d Matth. 22. 37, 38, 39, 40.

Q. *What is the preface to the Ten Commandments?*

A. The Preface to the Ten Commandements is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage* e.

e Exod. 20. 2.

Q. *What doth the Preface to the Commandments teach us?*

A. The Preface to the ten Commandements teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandements *f*.

f Luke 1. 74, 75. 1 Pet. 1. 15, to 19.

Q. *Which is the First Commandment?*

A. The First Commandment is, *Thou shalt have no other Gods before me* g.

g Exod. 20. 3.

Q. *What is required in the First Commandement?*

A. The Firſt Commandement requireth us to know and acknowledge *God*, to be the only true God, and our God *h*: and to worſhip and glorifie him accordingly *i*.

h 1 Chr. 28. 9. Deut. 26. 17. *i* Matth. 4. 10. Pſalm 29. 2.

Q. *What is forbidden in the Firſt Commandment?*

A. The Firſt Commandment forbiddeth the denying *k*, or not worſhiping and glorifying the true God, as God *l*, and our God *m*; and the giving that worſhip and glory to any other, which is due to him alone *n*.

k Pſal. 14. 1. *l* Rom. 1. 21. *m* Pſal. 81. 10, 11. *n* Rom. 1. 25, 26.

Q. *What are we eſpecially taught by theſe words* [Before me] *in the firſt Commandment?*

A. Theſe words [*Before me*] in the Firſt Commandment, teach us, that God who ſeeth all things, taketh notice of, & is much diſpleaſed with the ſinne of having any other God *o*.

o Ezek. 8. 5, to the end. Pſ. 44. 20, 21.

Q. *Which is the second Commandment?*

A. The second Commandment is, *Thou shalt not make unto thee any graven Image, nor any likenes of any thing that is in Heauen above, or that is in the Earth beneath, or that is in the Water under the Earth, Thou shalt not bow down thy self to them nor serve them: for I the Lord thy God am a jealous God, visiting the intquitie of the fathers upon the children unto the third & fourth generation of them that hate me, & shewing mercy unto thousands, of them that love me, and keep my Commandements* p.

p Exodus 20. 4, 5, 6.

Q. *What is required in the second commandement?*

A. The second Commandement requireth the receiving, observing, & keeping pure and entire all such religious Worship and Ordinances as God hath appointed in his word *q*.

q Deut. 32. 46. Mat. 28. 20. Act. 2. 42.

Q. *What is forbidden in the second commandement?*

A. The second Commandement forbiddeth the Worship of God by Im-

ges *r*, or any other, way not appointed in his word *s*.

r Deut. 4. 15. to 19. Exod. 32. 5, 8. *s* Deut. 12 v. 31, 32.

Q. *What are the reasons annexed to the second Commandement?*

A. The reasons annexed to the second Commandement are, Gods sovoraignity over us *t*, his propriety in us *u*, and the zeal he hath to his own worship *w*.

t Ps. 95. 2, 3, 6. *u* Ps. 45. 11. *w* Ex. 34. 13, 14.

Q. *Which is the third commandement?*

A. the third Commandement is, *Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain* x. x Exodus 20 7.

Q. *What is required in the third commandement?*

A. The third Commandement requireth the holy and reverent use of Gods Names *y*, Titles *z*, Attributes *a*, Ordinances *b*, Words *c*, and Works *d*.

y Mat. 6. 9. Deut. 28. 58. *z* Ps. 68. 4. *a* Rev. 15. 3, 4. *b* Mal. 1. 11 14. *c* Ps. 138. 1, 2. *d* Job. 36. v. 24.

Q. *What is forbidden in the third Commandement?*

A. The third Commandement forbiddeth all profaning or abusing of anything, whereby God makes himself known *e*.

e Mal. 1. 6, 7, 12. & 2. 2. & 3. 14.

Q. *What is the reason annexed to the third Commandement?*

A. The reason annexed to the third Commandement is, that however the breakers of this Commandement may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement *f*.

f 1 Sam. 2. 12, 17, 22, 24. 1 Sam. 3. 13. Deut. 28. 58, 59.

Q. *Which is the fourth Commandement?*

A. The fourth Commandement is, *Remember the Sabbath day to keep it holy. Six dayes shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates: For in six dayes the Lord made heaven & earth, the sea, &*

that in them is, & rested the seventh day, wherefore the Lord blessed the Sabbath day, & hallowed it g. g Exod. 20. 8,9,10,11.

Q. *What is required in the fourth commandement?*

A. The fourth Commandement requireth the keeping holy to God, such set time as he hath appointed in his word, expressly, one whole day in seven, to be a holy Sabbath to himself h.

h Deut. 5. 12, 13, 14.

Q. *Which day of the seven hath God appointed to be the weekly sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, & the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath i.

i Gen. 2. 2, 3. 1 Cor. 16. 1, 2. Acts 20. 7.

Q. *How is the Sabbath to be sanctified.*

A. The Sabbath is to be sanctified by a holy resting al that day k, even from such worldly imployments & recreati-

k Exodus 20. 8, 10.

ons as are lawful on other days *l*, and spending the whole time in the publike & private exercises of Gods worship *m*, except so much as is to be taken up in the works of necessity and mercy *n*.

l Exod. 16. 25, to 28. Nehem. 13. 15. to 22. *m* Luke 4. 16. Acts 20. 7. Ps. 92. title. Isai. 66. 23. *n* Mat 12. 1, to 13.

Q. *What are the sinnes forbidden in the fourth Commrndement?*

A. The fourth Commandement forbiddeth the omission or careless performance of the duties required *o*, and profaning the day by idleness *p*, or doing that which is in it self sinful *q*, or by unnecessary thoughts, words, or works about wordly imployments or recreations *r*.

o Ezek. 22. 26. Amos 8. 5. Mal. 1. 13. *p* Acts 20. 7, 9. *q* Ezek 23. 38. *r* Jer. 17. 24, 25, 26. Isai. 58. 13.

Q. *What are the reasons annexed to the fourth Commandement?*

A. The reasons annexed to the fourth Commandement, are, Gods allowing six days of the week for our own imploy-

ployment *ſ*, his challenging a ſpecial property in the ſeventh, his own example, & his bleſſing the Sabbath day *t*.

ſ Exod. 20. 9. *t* Exod. 20. 11.

Q. *Which is the fifth Commandement?*

A. The fift Commandement is. *Honour thy father and thy mother: That thy dayes may be long upon the land which the Lord thy God giveth thee* u.

u Exod. 20. 12.

Q. *What is required in the fifth Commandement?*

A. The fifth Commandement requireth the preſerving the honour, & performing the duties belonging to every one in their ſeveral places & relations, as ſuperiours *w*, inferiours *x*, or equals *y*.

w Eph. 5. 21. *x* 1 Pet. 2. 17. *y* Rom 12. 10.

Q. *What is forbidden in the fifth Commandement?*

A. The fifth Commandement forbiddeth the neglecting of, or doing any thing againſt the honour and duty which belongeth to every one in their ſeveral places and relations *z*.

z Mat. 15. 4, 5, 6. Ezek. 34. 2, 3, 4. Rom. 13. 8.

Q. *What is the reaſon annexed to the Fifth Commandment?*

A. The reaſon annexed to the Fifth Commandemẽt, is a promiſe of long life and proſperity, (as far as it ſhall ſerve for Gods glory and their own good) to all ſuch as keep this Commandment a.

a Deut. 5. 16. Epheſ. 6. 2, 3.

Q. *Which is the ſixth Commandement?*

A. The Sixth Commandement is, *Thou ſhalt not kill* b. b Exod. 20: 13.

Q. *What is required in the Sixth Commandment?*

A. The ſixth Commandment requireth all lawful endeavours to preſerve our own life c, and the life of others d.

c Epheſ. 5. 28, 29. d 1 Kings 18. 4.

Q. *What is forbidden in the ſixth Commandment?*

A. The ſixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjuſtly: and whatſoever tendeth thereunto e.

e Acte 16. 28. Gen. 9. 6.

Q. *Which is the ſeventh Commandment?*

A. The ſeventh Commandment is, *Thou ſhalt not commit adultery* f.

f Exod. 20. 14.

Q.

Q. *What is required in the seventh Commandment?*

A. The seventh Commandment requireth the preservation of our own, & our neighbours chastity, in heart, speech and behaviour *g*.

g 1 Cor. 7. 2,3,5,34,36. Col. 4. 6, 1 Pet. 3. 2.

Q. *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth all unchast thoughts, words, and actions *h*.

h Matth. 15. 19. & 5. 28. Ephes. 5. 3, 4.

Q. *Which is the eight Commandment?*

A. The eighth Commandment is *Thou shalt not steal* i i *Exod.* 20. 15. ,

Q. *What is required in the eighth Commandment?*

A. The eight Commandment requireth the lawful procuring, and furthering the wealth, and outward estate of ourselves and others *k*:

k Gen. 30. 30. 1 Tim. 5. 8. Lev. 25. 35. Deut. 22. 1, 2, 3, 4, 5. Exod. 23. v. 4, 5. Gen. 47. 14, 20.

Q. *What is forbidden in the eight Commandment?*

A. The eight Commandement forbiddeth whatsoever doth, or may, unjustly hinder our own, or our Neighbours wealth, or outward estate *l.*

l Prov. 21. 17. & 23. 20, 21. & 28. 19. Eph. 4. 28.

Q. Which is the ninth commandement?

A. The ninth Commandement is, *Thou shalt not bear false witnes against thy Neighbour* m. m Exod. 20. 16.

Q. What is required in the ninth commandement?

A. The ninth Commandement requireth the maintaining and promoting of truth between Man and Man *n*, and of our own & our neighbours good name *o*, especially in witnes-bearing *p*.

n Zech. 8. 16. *o* 3 John v. 12. *p* Prov. 14. 5, 25.

Q. What is forbidden in the ninth commandement?

A. The ninth Commandement forbiddeth whatsoever is prejudicial to truth; or injurious to our own, or our neighbours good name *q*.

q 1 Sam. 17. 28. Lev. 19. 16. Ps. 15. 3.

Q. Which is the tenth Commandement?

A.

A. The tenth Commandement is, *Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his oxe, nor his asse, nor any thing that is thy neighbours* r. r Exod. 20. 17.

Q. *What is required in the tenth Commandement?*

A. The tenth Commandement requireth full contentment with our own condition *s*, with a right and charitable frame of spirit toward our neighbour, and all that is his *t*.

s Heb. 13. 5. 1 Tim. 6. 6. *t* Job 31. 29. Rom. 12. 15. 1 Tim. 1. 5. 1 Cor. 13. 4, 5, 6, 7.

Q. *What is forbidden in the tenth commandement?*

A. The tenth Commandement forbiddeth all discontentment with our own estate *u*, envying or grieving at the good of our neighbour *w*, and all inordinate motions and affections to any thing that is his *x*.

u 1 Kings 21. 4. Esth. 5. 13. 1 Cor. 10. ver. 10. *w* Gal. 5. 26. Jam. 3. 14. *x* Rom. 7. 7, 8. & 13. vers 9. Deu. 5. 21.

Q. *Is any man able perfectly to keep the Commandements of God?*

A. No meer man since the fall, is able in this life perfectly to keep the commandements of God *y*, but doth daily break them in thought, word, & deed *z*.

y Eccl. 7. 20. 1 Iohn 1. 8, 10. Gal 5. vers 17. *z* Gen. 6. 5. & 8. 21. Rom. 3. 9, to 21. Jam. 3. 2. to 13.

Q. *Are all transgressions of the Law equally haynous?*

A. Some sins in themselves, & by reason of several aggravations, are more hainous in the sight of God than others *a*.

a Ezek. 8. 6. 13. 15. 1 Iohn. 5. 16. Ps. 78. 17. 32. 56.

Q. *What doth every sin deserve?*

A. Every sin deserveth Gods wrath, & curse, both in this life, & that which is to come *b*.

b Eph. 5. 6. Gal. 3. 10. Lam. 3. 39. Mat. 25. 41.

Q. *What doth God require of us, that we may escape his wrath, and curse due to us for sin?*

A. To escape the wrath and curse of God

God due to us for ſin, *God* requireth of us faith in *Jeſus Chriſt*, repentance unto life *c*, with the diligent uſe of all the outward means, whereby *God* communicateth to us the benefits of redemption *d*.

c Act. 20. 21. *d* Pro. 2. 1. to 6. & 8. 33. to the end Iſai. 55. 3.

Q. *What is faith in Jeſus Chriſt?*

A. Faith in Jeſus Chriſt is a ſaving grace *e*, whereby we receive, and reſt upon him alone for ſalvation, as he is offered to us in the Goſpel *f*.

e Heb. 10. 39. *f* Joh. 1. 12. Iſ. 26. 3, 4. Phil. 3. 9. Gal. 2. 16.

Q. *What is repentance unto life?*

A. Repentance unto life is a ſaving grace *g*, whereby a ſinner out of a true ſenſe of his ſin *h*, and apprehenſion of the mercy of *God* in Chriſt *i*, doth with grief and hatred of his ſin, turn from it unto God *k*, with full purpoſe of, and endeavour after new obedience *l*.

g Acts 11. 18. *h* Acts 2. 37, 38. *i* Joel. 2. 12. Jer. 3. 22. *k* Jer. 31. 18, 19. Ezek. 36. 31. *l* 2 Cor. 7. 11. Iſ. 1. 16, 17.

Q. *What are the outward means whereby*

by Christ communicateth to us the benefits of Redemption?

A. The outward & ordinary means whereby Christ communicateth to us the benefits of redemption, are, his Ordinances, especially his Word, Sacraments and Prayer, all which are made effectual to the elect for salvation *m*.

m Mat. 28. 19, 20. Acts 2. 42. 46. 47.

Q. *How is the Word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing & converting sinners, & of building them up in holiness and comfort through faith unto salvation *n*.

n Neh. 8. 8. 1 Cor. 14. 24, 25. Act. 26. v. 18. Psal. 19. 8. Act. 20. 32. Rom. 15. 4. 2 Tim. 3. 15, 16, 17. Rom. 10. 13, to 17. & 1. 16.

Q. *How is the Word to be read heard that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence *o*, preparation *p*, &

o Prov. 8. 34. *p* 1 Pet. 2. 1, 2.

prayer

prayer *q*, receive it with faith & love *r*, lay it up in our hearts *s*, practise it in our lives *t*.

q Ps. 119. 18. *r* Heb 4. 2. 2 Thess. 2. v. 10. *s* Ps. 119. 11. *t* Luke 8. 15. Iam. 1. 25.

Q. *How do the Sacraments become effectual means of salvation?*

A. The Sacraments become effectual means of salvation, not from any vertue in them, or in him that doth administer them, but only by the blessing of Christ *u*, & the working of his Spirit in them that by faith receive them *w*.

u 1 Pet. 3. 21. Mat. 3. 11. 1 Cor. 3. 6, 7. *w* 1 Cor. 12. 13.

Q. *What is a Sacrament?*

A. A sacrament is an holy ordinance instituted by Christ, wherein by sensible signs, Christs and the benefits of the New Covenant are represented, sealed, and applyed to Believers *x*.

x Gen. 17. 7, 10. Exodus 12. chap. 1 Cor. 11. vers 23, 26.

Q. *Which are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament

ſtament are, Baptiſm *y*, and the Lords Supper *z*.

y Matth. 28. 19. *z* Matth. 26. 26, 27, 28.

Q. What is Baptiſm?

A. Baptiſm is a Sacrament, wherein the waſhing with water in the Name of the Father, and of the Son, and of the holy Ghoſt *a*, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords *b*.

a Matth. 28. 19. *b* Rom. 6. 4. Gal. 3. 27.

Q. To whom is Baptiſm to be adminiſtred?

A. Baptiſm is not to be adminiſtred to any that are out of the viſible Church till they profeſs their faith in Chriſt, and obedience to him *c*, but the infants of ſuch as are members of the Viſible Church, are to be baptized *d*.

c Acts 8. 36, 37. and 2. 38. *d* Acts 2. 38, 39. Gen. 17. 10. with Col. 2. 11, 12. 1 Cor. 7. 14.

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine according to Chriſts appointment, his death is ſhewed forth: and the worthy

worthy receivers are, not after a corporal and carnal manner, but by Faith made partakers of his Body and Blood, with all his benefits to their spiritual nourishment, and growth in grace *e*.

e 1 Cor. 11. 23, to 26. and 10. 16.

Q What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their knowledge to discern the Lords body *f*, of their faith to feed upon him *g*, of their repentance *h*, love *i*, and new obedience *k*, lest coming unworthily, they eat and drink judgment to themselves *l*.

f 1 Cor. 11. 28, 29. *g* 2 Cor. 13. 5. *h* 1 Cor. 11. 31. *i* 1 Cor. 10. 16, 17. *k* 1 Cor. 5. 7, 8. *l* 1 Cor. 11. 28, 29.

Q What is Prayer?

A. Prayer is an offering up of our desires to God *m*, for things agreeable to his will *n*, in the Name of Christ *o*, with confession of our sins *p* and thankful acknowledgement of his mercies *q*.

m Psal. 62. 8. *n* 1 John 5. 14. *o* John 16. 23. *p* Psal. 32. 5, 6, Dan. 9. 4. *q* Phil. 4. 6.

Q.

Q. *What rule hath God given us for our direction in Prayer?*

A. The whole word of God is of use to direct us in prayer *r*, but the special rule of direction is that form of Prayer which Christ taught his Disciples commonly called *the Lords Prayer* *s*.

r 1 John. 5. 14. *s* Mat. 6. 9. to 13. with Luk. 11. vers 2, 3, 4.

Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer, which is, *Our Father which art in heaven*, teacheth us to draw near to God with all holy reverence and confidence as children to a Father, able and ready to help us *u*, & that we should pray with and for others *w*.

t Mat. 6. 9. *u* Rom. 8. 15. Luk. 11. 13. *w* Act. 12. 5. 1 Tim. 2. 1, 2.

Q. *What do we pray for in the first petition?*

A. In the first Petition, which is, *Hallowed be thy Name* *x*, we pray, that God would enable us and others to

x Mat. 6. 9.

glorifie

glorifie him in all that whereby he maketh himself known *y*, & that he would dispose all things to his own glory *z*.

y Psl. 67. 2, 3. *z* Psal. 83. throughout.

Q. *What do we pray for in the second Petition?*

A. In the second Petition, which is, *Thy Kingdom come a*, we pray, that Satans kingdom may be destroyed *b*, & that the kingdom of Grace may be advanced *c*, our selves and others brought into it, and kept in it *d*, and that the kingdom of glory may be hastened *e*.

a Mat. 6. 10. *b* Psl. 68. 1. 18. *c* Rev. 12. 10. 11. 2 Thes. 3. 1. Rom. 10. 1. Joh. 17. 9. 20. *e* Rev. 22. 20.

Q. *What do we pray for in the third Petition?*

A. In the third Petition, which is, *Thy will be done in Earth, as it is in Heaven f*, we pray that God by his grace would make us able and willing to know, obey, & submit to his will in all things *g*, as the Angels do in heaven *h*.

f Mat 6. 10. *g* Psl. 67. throughout Psl. 119. 36. Mat. 26. 39. 2 Sam. 15. 25. Job. 1. 21. *h* Psl. 103. 20. 21.

Q. *What do we pray for in the fou Petition?*

A. In the fourth Petition, which *Give us this day our daily bread* i, we pr that of Gods free gift, we may receiv competent portion of the good thin of this life, and enjoy his bles with them *k*.

i Mat. 6. 11. *k* Prov. 30. 8, 9. Gen. 28. 1 Tim. 1. 4, 5.

Q. *What do we pray for in the fi Petition?*

A. In the fifth Petition which is, *forgive us our debts, as we forgive our d tors l*, we pray, that God for Christs sa would freely pardon all our sins *m*, whi we are the rather incouraged to as becauſe by his grace we are inabl from the heart to forgive others *n*.

l Mat. 6. 12 *m* Pſa. 51. 2, 7, 9. Dan. 9. 17, 19. *n* Luke 11. 4. Mat. 18. 35. *n* Luke 11. 4. 18. 35.

Q. *What do we pray for in the sixth P tition?*

A. In the sixth Petition, which *And lead us not into temptation, but d liver us from evil o*, we pray that G

o Mat. 6. 13.

would either keep us from being tempted to sin *p*, or support and deliver us when we are tempted *q*.

p Mat. 26. 41. *q* 2 Cor 12. 8.

Q. What doth the conclusion of the Lords Prayer teach us?

A. The conclusion of the Lords Prayer, which is, *For thine is the Kingdom, the power & the glory, for ever. Amen.* *r*, teacheth us to take our encouragement in prayer from God only *s*, and in our prayer to praise him, ascribing Kingdom, power, and glory to him *t*, and in testimony of our desire and assurance to be heard, we say, *Amen.*

r Mat. 6. 13. *s* Dan. 9. v. 4, 7, 8, 9. 16, to 19. 1 Chr. 29. 10, to 13. *u* 1 Cor. 14. 16. Rev. 22. 20. 21.

The ten Commandements.

Exodus 20.

GOD *spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

I. *Thou shalt have no other Gods be*
me.

II. *Thou shalt not make unto thee a*
graven Image, or any likeness of any th
that is in heaven above, or that is in the e
beneath, or that is in the water under
earth, thou shalt not bow down thy se
them, nor serve them: For I the Lord
God am a jelous God, visiting the ini
ties of the fathers upon the children, unto
third & fourth generation of them that
me; and shewing mercy unto thousands
them that love me & keep my Comman
ments.

III. *Thou shalt not take the Name o*
Lord thy God in vain: For the Lord
not hold him guiltless that taketh his N
in vain.

IV. *Remember the Sabbath day to*
it holy: Six dayes shalt thou labour,
do all thy work: But the Seventh day is
sabbath of the Lord thy God, in it thou
not do any work thou, nor thy son, nor
daughter, nor thy man servant, nor thy m
servant, nor thy cattel, nor the stran
that is within thy gates: For in six days
Lord made heaven and earth, the sea and

that in them is, & rested the seventh day: wherefore the Lord *blessed the Sabbath day, and hallowed it.*

V. *Honour thy Father and thy Mother, that thy dayes may be long upon the* Land *which the Lord thy* God *giveth thee.*

VI. *Thou shalt not kill.*

VII. *Thou shalt nor commit adultery.*

VIII. *Thou shalt not steal.*

IX. *Thou shalt not bear false witness against thy* Neighbour.

X. *Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man servant, nor his maid-servant, nor his oxe nor his asse, nor any thing that is thy neighbours.*

The Lords Prayer. *Matth. 6.*

OUr Father which art in heaven. Hallowed be thy Name, Thy kingdom come, Thy will be done on earth as it is in heaven, Give us this day our daily bread. And forgive us our debts as we forgive our debters, And lead us not into temptation but deliver us from evil: For thine is the Kingdom,

and the power, and the glory, for ever.
Amen.

The Creed.

I *Beleeve in* God *the Father* Almighty, *maker of heaven and earth*: And *in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin* Mary, *suffered under* Pontius Pilate, *was crucified, dead, and buried. He descended into Hell* *, *the third day he rose again from the dead, He ascended into Heaven, and sitteth on the right hand of God the Father* Almighty, *from thence he shall come to judge the quick and the dead: I believe in the Holy Ghost: the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.* Amen.

* *i. e.* Continued in the state of the dead, & under the power of Death till the third day.

SO much of every Question both in the Larger and Shorter Catechisms repeated in the Answer, as makes every Answer an entire proposition, or

ſentence in it ſelf, to the end the learner may further improve it upon all occaſions, for his increaſe in knowledge and piety, even out of the courſe of Catechiſing, as well as in it.

And albeit the ſubſtance of the doctrine compriſed in that abridgement commonly called, *The Apoſtles Creed*, be fully ſet forth in each of the Catechiſmes, ſo as there is no neceſſity of inſerting the Creed it ſelfe, yet it is here annexed not as though it were compoſed by the Apoſtles, or ought to be eſteemed Canonical Scripture, as the ten Commandements and the Lords Prayer (much leſſe a Prayer, as ignorant people have been apt to make both it and the Decalogue) but becauſe it is a briefe ſumme of the Chriſtian faith agreable to the Word of God, and anciently received in the Churches of Chriſt.

FINIS.

A Brief Summe of Christian Doctrine,

Contained in

Holy Scripture, & holden forth in the Confession of Faith and Catechisms.

Agreed upon by the Assembly of Divines at Westminster, and received by the Generall Assembly of the Kirk of Scotland: With the practical Use thereof.

The summe of Saving Knowledge may be taken up in these four Heads: 1. *The woeful condition wherein all Men are by nature, through breaking of the Covenant of Works.* 2. *The remedy provided for the Elect in Jesus Christ, by the Covenant of Grace.* 3. *The means appointed to make them partakers of his Covenant.* 4 *The blessings which are effectually conveyed unto the Elect by these means. Which four Heads are set down each of them in some few Propositions.*

Head I.

Head I.

Our woeful condition by nature, through breaking the Covenant of Works.

Hos. 13: 9. O Israel, thou hast destroyed thy self.

THE Almighty and Eternal God, the Father, the Son, and the Holy Ghost, three distinct Persons in one and the same undivided Godhead, equally infinit in all perfections; did before time most wisely decree, for his own Glory, whatsoever cometh to passe in time; and doth most holily, and Infallibly execute all his Decrees, without being partaker of the sin of any creature.

II. This God in six dayes made all things of nothing, very good in their own kind, in special he made all the Angels holy; and he made our first Parents *Adam* and *Eva*, the root of mankinde, both upright and able to keep the Law written in their heart: Which Law they were naturally bound to obey under pain of death, but God was not bound to reward their service, till he entered in a covenant or contract with them, and their posterity in them, to give them eternal life upon condition of perfect personal obedience, withal threatening death in case they should fail. This is the Covenant of Works.

III. Both Angels and Men were subject to the change of their own free will, as experience proved (God having reserved to himself the incommuni-

cable property of being naturally unchangeable.) For many Angels of their own accord fell by sin from their first estate and became Divels. our first Parents being entised by Sathan one of these Devils speaking in a Serpent, did break the Covenant of Works, in eating the forbidden fruit, whereby they and their Posterity being in their loynes, as branches in the root, and comprehended in the same Covenant with them, became not only lyable to eternal death, but also lost all ability, to please God; yea, did become by nature enemies to God and to all spiritual good, and inclined only to evil continually. This is our original sin, the bitter root of our actual transgressions, in thought, word, and deed.

Head II.

The remedie provided in Jesus Christ for the Elect by the Covenant of Grace.

Hos. 13: 9. *O Israel, thou hast destroyed thy self, but in me is thine help.*

Albeit man having brought himself into this wofull condition, be neither able to help himself nor willing to be helped by God out of it, but rather inclined to lye still unsensible of it, till he perish: Yet God for the glory of his rich Grace hath revealed in his Word a way to save sinners, to wit, by faith in Jesus Christ, the Eternal Son of God, by vertue of, and according to

tenor of the Covenant of Redemption made and agreed upon. between God the Father and God the Son, in the counsel of the Trinitie before the World began.

II. The summe of the Covenant of Redemption is this, God having freely chosen unto life, a certain number of lost mankinde, for the Glory of his rich Grace, did give them before the World began unto God the Son appointed Redeemer, that upon condition he would humble himself so far as to assume the Humane Nature of a Soul and a Body unto Personal Union with his Divine Nature, and submit himself to the Law as surety for them, and satisfie Justice for them, by giving obedience in their name, even unto the suffering of the cursed death of the Crosse, he should ransome and redeem them all from sin and death, and purchase unto them righteousnesse and eternal Life, with all saving graces leading thereunto, to be effectually, by means of his own appointment, applyed in due time, to every one of them. This condition the Son of God (who is Jesus Christ our Lord) did accept before the World began, and in the fulnesse of time came into the world, was born of the Virgin *Marie*, subjected himself to the Law, and complety payed the ransome on the Crosse: But by vertue of the foresaid bergain made before the World began, he is in all ages, since the fall of *Adam*, still upon the work of applying actually the purchased benefits unto the Elect: And that he doth by way of entertaining a Covenant of free Grace and reconciliation with them, through faith in himself by which Covenant he makes over

to every Beleever a right and intereſt to himſelf
to all his bleſſings.

III. For the accomplishment of this Covena
of Redemption, and making the Elect partakers
the benefits thereof in the Covenant of Gra
Chriſt Jeſus, was clad with the threefold Office,
Prophet, Prieſt, and King. Made a *Prophet*, to r
veal all ſaving knowledge to his people, and to p
ſwade them to beleeve and obey the ſame. Ma
a *Prieſt* to offer up himſelf a ſacrifice once for the
all, and to interceed continually with the Fa
for making their perſons and ſervices acceptable
him. And made a *King*, to ſubdue them to hi
ſelf, to feed and rule them by his own appoint
ordinances: And to defend them from their e
mies.

HEAD III.

The outward means appointed to mak the Elect partakers of this Covenan and all the reſt that are called to be inexcuſable.

Matth. 22: 14. *Many are called.*

THE outward means and ordinances for maki
men partakers of the Covenant of Grace
ſo wiſely diſpenſed, as the Elect ſhall be infall
converted and ſaved by them, and the Reprob
among whom they are, not be juſtly ſtumbled
The means are ſpecially theſe four: 1. The Wo
of God. 2. The Sacraments. 3. Kirk Gover
ment. 4. Prayer. In the Word of God Preache
by ſent Meſſengers, the Lord makes offer
Gra

Grace to all ſinners, upon condition of Faith in Jeſus Chriſt, and whoſoever do confeſſe their ſinne, accept of Chriſt offered, and ſubmit themſelves to his Ordinances, he will have both them and their Children received into the honour and priviledges of the Covenant of Grace. By the *Sacraments* God will have the Covenant ſealed for confirming the bargain, on the foreſaid condition. By *Kirk Government*, he will have them hedged in, and helped forward unto the keeping of the Covenant. And by *Prayer* he will have his own glorious Grace promiſed in the Covenant, to be dayly drawn forth, acknowledged and employed. All which means are followed either really, or in profeſſion only, according to the quality of the Covenanters, as they are true or counterfeit beleevers.

11. The Covenant of Grace ſet down in the Old Teſtament before Chriſt came, and in the new ſince he came, is one and the ſame in ſubſtance, albeit different in outward Adminiſtration. For the *Covenant* in the Old Teſtament being ſealed with the Scriptures of Circumciſion and the Paſchal Lamb, did ſet forth Chriſts death to come, and the benefits purchaſed thereby, under the ſhadow of bloody Sacrifices and ſundry Ceremonies: But ſince Chriſt came, the Covenant, being ſealed by the Sacraments of Baptiſm, and the Lords Supper, do clearly hold forth Chriſt already crucified before our eyes, victorious over Dearth, and the grave, and gloriouſly ruling Heaven, and Earth for the good of his own People.

Head IIII.

The blessings which are effectually conveyed by these means to the Lords Elect or chosen ones.

Matth. 22: 14. Many are called, but few are chosen.

By these outward Ordinances, as our Lord makes the reprobate inexcusable, so in the power of his Spirit, he applyes unto the Elect effectually, all saving graces purchased to them in the Covenant of Redemption, and maketh a change in their persons. In particular: 1. He doth *convert* or regenerate them, by giving spiritual life to them, in opening their understandings, renewing their wills, affections: and faculties for giving spiritual obedience to his Commands. 2. He gives unto them *saving Faith*, by making them in the sense of deserved condemnation, to give their consent heartily to the Covenant of Grace, and to imbrace Christ Jesus unfainedlie. 3. He gives them *Repentance*, by making them with Godly sorrow in the hatred of sin, and love of Righteousnesse, turn from all iniquity to the service of God. And 4. He *Sanctifies* them, by making them go on and persevere in faith, and spiritual obedience of the Law of God, manifested by fruitfulnesse in all duties and doing good works, as God offereth occasion.

II. Together with this inward change of their Persons, God changes also their state, for so soon

as they are brought by Faith into the Covenant of Grace. 1. He *Justifies* them, by imputing unto them that perfect obedience which Christ gave to the Law, and satisfaction also which upon the Crosse Christ gave unto Justice in their name. 2. He *Reconceals* them, and makes them friends to God; who were before enemies to God. 3. He *Adopts* them that they shall be no more children of Sathan, but children of God, inriched with all spirituall Priviledges of his Sons. And last of all, after their warfare in this life is ended, he perfects the Holinesse, and Blessednesse, first of their souls at their death, and then both of their souls, and their bodies being joyfully joyned together again in the resurrection, at the Day of his glorious coming to judgment, when all the wicked shall be sent away to Hell, with Sathan whom they have served, but Christs own chosen, and redeemed ones, true Beleevers, Students of Holynesse, shall remain with himself for ever, in the state of *Glorification*.

The practical use of Saving Knowledge,

Contained in Scripture, and holden forth briefly in the foresaid Confession of Faith and Catechisms.

THE chief general use of Christian Doctrine is, to convince a man of sin: And of Righteousnesse, and of Judgement. *John* 16. v. 8. partly by the Law or Covenant of Works, that he may be humbled and become penitent; and partly by the Gospel or Covenant of Grace, that he may become an unfained beleever in Jesus Christ; and be strengthened in his faith upon solide grounds and warrands. and give evidence of the truth of his faith by good fruits, and to be saved.

The summe of the Covenant of Works, or of the Law, is this, *If thou do all that is commanded and not fail in any point, thou shalt be saved: but if thou fail, thou shalt die*, Rom. 10. 5. Gal. 3. vers 10. 12

The sum of the Gospel or Covenant of Grace and Recouciliation is this: *If thou flee from deserved wrath, to the true Redeemer Jesus Christ*, who is able to save, to the utmost all that come to God through him) *Thou shalt not perish, but have eternall life*. Rom. 10. 8, 9, 11.

For convincing a man of sin, of Righteousnesse, and of Judgment by the Law, or Covenant of Works, let these Scriptures among many moe be made use of.

1. For convincing a man of sin by the Law: Consider, Jer. 17: 9, 10.

The heart is deceitful above all things, and desperatly wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his wayes, and according to the fruit of his doings.

Here the Lord teacheth these two things, 1. That the fountain of all our miscarriage and actual sinning against God is in the heart, which comprehendeth the minde, will, affections, and all the powers of the soul, as they are corrupted and defiled with original sin: The minde being not onely ignorant and uncapable of saving truth, but also full of errour and enmity against God, and the will and affections, being obstinatly disobedient unto all Gods directions & bent toward that only which is evil: *The heart*, saith he, *is deceitful above all things, and desperately wicked*: Yea and unsearchably wicked, that *no man can know it*: And Genes. 6. vers. 5. *Every imagination of the thoughts of mans heart, is onely evil continually*, (saith the Lord) whose testimony we must trust in this and all other maters and experience also may teach us, that till GOD make us deny our selves, we never look to GOD in any thing, our fleshly self-interest alone doth rule us and

move all the wheels of our actions. 2. The Lord bringeth our original sins, or wicked nation, with all the actual fruits thereof, reckoning before his judgment Seat, *For he search the heart, and tryeth the reines, to give every man according to the fruits of his doings.*

Here let every man reason thus:

What God and my guilty Conscience bear me of, I am convinced that it is true.

But *God and my guilty conscience bear me that my heart is deceitful above all things, and wickedly wicked; & that all the imaginations of my heart are only evil continually.*

Therefore, I am convinced that this is true.

Thus a man may be convinced of sinne by Law.

II. For convincing a man of Righteousnesse by the Law: Consider *Gal 3: 10.*

As many as are of the work of the Law, are under the curse; For it is written, (cursed is every one that continueth not in all things, which are written in the Book of the Law, to do them.

Here the Apostle teacheth us three things.

1. That, by reason of our natural sinfulness the impossibilitie of any mans being justified by the works of the Law is so certain, that whosoever seek justification by the works of the Law, is liable to the curse of God for breaking of the Law: *for as many as are of the works of the Law, are under the curse,* saith he.

2. That unto the perfect fulfilling of the Law, the keeping of one or two of the precepts, or doing of some, or of all duties (if it were possible) for a time, is not sufficient; for the Law requireth, that *a man continue in all things, which are written in the Book of the Law, to do them.*

3. That because no man can come up to this perfection, every man by nature is under the curse: for the Law saith, *Cursed is every one that continueth not in all things, which are written in the Book of the Law, to do them.*

Now to be under the curse, comprehendeth all the displeasure of God, with the danger of the breaking forth more and more of his wrath, upon soul and body, both in this life and after death perpetually, if grace do not prevent the full execution thereof.

Hence let every man reason thus:

Whosoever, according to the Covenant of Works, is lyable to the curse of God, for breaking the Law, times & wayes out of number, can not be justified, or finde righteousnesse by the works of the Law.

But I (may every man say) *according to the Covenant of Works, am lyable to the curse of God, for breaking the Law, time and wayes out of number.*

Therefore I cannot be justified, or have righteousnesse, by the works of the Law.

Thus may a man be convinced of righteousnesse, that it is not to be had by his own works, or by the Law.

3. For convincing a man of Judgment by the Law: Consider 2 *Thess.* 1:7.

THE *Lord shall be revealed from heaven with his mighty Angels*; Vers. 8. *In flamming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.* Vers. 9. *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His Power.* Vers. 10. *When he shall come to be glorified in his saints, and to be admired in all them that believe.*

Wherein we are taught that our Lord Jesus, who now offers to be Mediator for them who believe in him, shall, at the last day, come, armed with flamming fire, to Judge, condemn, and destroy all those who have not believed God, have not received the offer of grace made in the Gospel, nor obeyed the Doctrine thereof; but remaine in their natural state under the Law or Covenant of Works.

Hence let every man reason thus,

What the righteous Judge hath forewarned me shall be done at the last day, I am sure is just judgment.

But the righteous Judge hath forewarned me that if I do not believe God in time, and obey not the Doctrine of the Gospel, I shall be secluded from his presence and his glory, at the last day, and be tormented in soul and body for ever:

Therefore I am convinced that this is just Judgment.

And I have reason to thank God heartily, who hath forewarned me to flee from the wrath which is to come.

Thus every man may be, by the Law or Covenant of Works, convinced of judgement; if he shall con-

tinue under the Covenant of Works, or shall not obey the Gospel of our Lord Jesus.

For convincing a man of sin, righteousnesse and judgment by the Gospel.

AS for convinceing a man of sin, and righteousnesse, and judgment by the Gospel or Covenant of Grace, he must understand three things. 1. That not beleeving in Jesus Christ, or refusing of the Covenant of Grace, offered in him, is a greater and more dangerous sin, then all other sins against the Law; because the hearers of the Gospel not beleeving in Christ, do reject Gods mercy in Christ, the only way of freedom from sin & wrath, and will not yéeld to be reconciled to God. Next, he must understand that perfect remission of sin & true righteousnesse is to be had only by faith in Jesus, because God requireth no other conditions but faith, and testifies from heaven, that he is well pleased to justifie sinners upon this condition. 3. He must understand that, upon righteousnesse received by faith, judgement shall follow on the one hand, to the destroying of the works of the Devill in the beleever, and to the perfecting of the work of Sanctification in him; with power: and that upon refusing to take righteousnesse by faith in Jesus Christ, judgement shall follow, on the other hand; to the condemnation of the misbeleever, and destroying of him with Sathan and his Servants for ever.

For this end let these passages of Scripture, among many others, serve to make the greatness of the sin of not beleeving in Christ appear, or to make the greatnesse of the sin of resisting of the Covenant of Grace offered to us, in the offering of Christ unto us: let the fair offer of Grace be looked upon, as it is made, *Isa.* 55: 3. *Incline your ear and come unto me* (said the Lord) *hear, and your soul shall live, & I will make an everlasting Covenant with you, even the sure mercies of David.* That is, if you will beleeve me, and be reconciled to me, I will in the Covenant give unto you Christ, and all saving graces in him; repeated. *Acts* 13. 34.

Again consider that this general offer in substance is equivalent to a special offer, made to every one in particular, as appeareth by the Apostle making use of it, *Acts* 16. 13. *Beleeve on the Lord Jesus Christ, and thou shalt be saved, and thy house.* The reason of which offer is given *John* 3. *ver.* 16. *For God so loved the World, that he gave his only begotten Son, that whosoever beleeveth in him, should not perish, but have everlasting life.* Seeing then the great Salvation is offered in the Lord Jesus, whosoever beleeve not in him, but look for happinesse some other way, what doth he else but observe lying vanities, and forsake *his own mercy*, which he might have had in Christ, *Jonah* 1. 8, 9. What doth he else but blaspheme God in his heart, as it is said, 1 *John* 5. 10. *He that beleeveth not God hath made him a liar, because he beleeveth not the record that God gave of his Son; and this is the record that God hath given to us eternal life, and this life is in his Son*; And that no sin against the Law, is like

unto this sin, Christ testifies, *John* 15. 22. *If I had not come and spoken to them, they had not had sin, but now they have no cloak for their sin.* This may convince a man of the greatnesse of this sin of not beleeving in Christ.

For convincing men of righteousnesse to be had onely by faith in Christ: Consider how *Rom.* 10: 3, 4.

IT is said, that *the Jews, being ignorant of Gods Righteousnesse, and going about to establish their owne righteousnesse, have not submitted themselves unto the Righteousnesse of God;* (& so they perished) *for Christ is the end of the Law for Righteousnesse to every one that beleeveth:* And Act. 13. 34. *By Christ Jesus, all that beleeve, are justified from all things, from which ye could not be justified by the Law of Moses.* And 1 John 1. 7. *The blood of Jesus Christ, his Son, cleanseth us from all sin.*

For convincing a man of judgment, if a man imbrace this righteousnesse: Consider 1 Joh 3. 8. *For this purpose the Son of God was manifested, that he might destroy the work of the Devil.* And Heb. 9. 14. *How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your Conscience from dead works, to serve the living God.*

But if a man imbrace not this righteousnesse, his doom is pronounced. John 3. 18. *He that beleeveth not, is condemned already, because he hath not beleeved in the Name of the only begotten Son of God.*

And this is the condemnation, that light is come into the world, and men love darkneſſe rather than light.

Hence let the penitent deſiring to beleeve, reaſon thus:

What doth ſuffice to convince all the Elect in the world of the greatneſſe of the ſin of not beleeving in Chriſt, in refuſing to flee to him for relief from ſinnes done against the Law, and from wrath due thereto, and what ſufficeth to convince them, that righteouſneſſe and eternall life is to be had by Faith in Jeſus Chriſt, or by conſenting to the Covenant of grace in him; and what ſufficeth to convince them of judgement to be exerciſed by Chriſt in deſtroying the work of the Devil in a man, and ſanctifying and ſaving all that beleeve in him, may ſufficiently convince me alſo.

But *what the Spirit hath ſaid in theſe or other Scriptures, ſufficeth to convince the elect World of the forſaid ſin, and righteouſneſſe, and judgement.*

Therefore what the Spirit hath ſaid in theſe & the like Scriptures ſerveth to convince me thereof alſo.

Whereupon let the penitent deſiring to beleeve take with him words and ſay heartily to the Lord: Seeing thou ſayeſt, *Seek ye my face*, my ſoul anſwereth unto thee, *thy face, Lord will I ſeek*; I have hearkned unto the offer of an everlaſting Covenant of all ſaving mercies to be had in Chriſt, and I do heartily embrace thy offer. Lord ſet it be a bargain. *Lord I beleeve, help my unbelief.* Behold I give my ſelf to thee to ſerve thee in all things for ever, and I hope *thy right hand ſhal ſave me*, the Lord will perfect that which concerneth me, thy mercy, O Lord, endureth for ever, forſake not the *work of thine own hands*. Thus may a man be made an unfaigned beleever in Chriſt.

For

For strengthening the mans faith who hath agreed unto the Covenant of Grace.

BEcause many true Beleevers are weak, and do much doubt if ever they shall be sure of the soundnesse of their own Faith and effectual Calling, or made certain of their Justification and Salvation, when they see, that many, who professe faith, are found to deceive themselves; let us see how every beleever may be made strong in the faith, and sure of his own Election and Salvation upon solid grounds, by sure warrands and true evidences of faith. To this end among many other Scriptures take these following.

1. For laying solid grounds of faith: Consider, 2 Pet. 1. 10. *Wherefore the rather brethren, give diligence to make sure your calling and election, for, if ye do these things ye shall never fall.*

In which words the Apostle teacheth us these four things, for help and direction, how to be made strong in the faith.

1. That such as beleeve in Christ Jesus, and are fled to him for relief from sin & wrath, albeit they be weak in the faith, yet they are indeed Children of the same Father with the Apostles; for so he accounteth of them, while he calleth them *Brethren*.

2. That, albeit we be not sure, for the time; of our effectual Calling and *Election*, yet we may be made sure of both, if we use diligence, for this he presupposeth, saying, *Give diligence to make your calling and Election sure*.

3. That we must not be discouraged, when we see many seeming beleevers prove rotten branches and make defection, but we must the rather take the better heed to our selves. *Wherefore the rather, brethren,* saith he, *give all diligence.*

4. That the way to be sure both of our effectual Calling and Election, is to make sure work of our faith, by laying the grounds of it solidly, and bringing forth the fruits of our faith in new obedience constantly. *For if ye do these things,* saith he, *ye shall never fall;* understanding by these things what he hath said of sound faid. *vers.* 1, 2, 3, 4. and what he had said of the bringing out of the fruits of faith, *vers.* 5, 6, 7, 8, 9.

To this same purpose consider, *Rom.* 8. *vers.* 1. *There is therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* Vers 2. *For the Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sin and Death.* Vers 3. *For what the Law could not do, in that it was weak through the flesh, God sending his own Son, in the likenesse of sinfull flesh; and for sin condemned sin in the flesh.* Vers 4. *That the Righteousnesse of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

Wherein the Apostle teacheth us these 4. things for laying of the ground of Faith solidly.

1. That every one is a true beleever, who, in the sense of his sinne, and fear of Gods wrath, doth flee for full relief from both unto Jesus Christ alone, as the only Mediator, and all sufficient Redeemer of men; and being fled to Christ, doth strive against his own flesh, or corrupt inclination of na-

of nature, & ſtudieth to follow the rule of Gods Spirit, ſet down in his Word, for the man whom the Apoſtle doth here bleſſe as a true beleever, is a man in Chriſt Jeſus: *Who doth not walk after the flesh, but after the Spirit.*

2. That all ſuch perſons as are fled to Chriſt, and do ſtrive againſt ſin, howſoever they may be poſſibly exerciſed under the ſenſe of wrath and fear of condemnation, yet they are in no danger; for, *There is no condemnation* (ſaith he) *to them that are in Chriſt Jeſus, who walk not after the flesh, but after the Spirit.*

3. That albeit the Apoſtle himſelf (brought in here for examples cauſe) and all other true beleevers in Chriſt, be by nature, under the Law of ſin and death, or under the Covenant of Works (called the Law of ſin and death, becauſe it bindeth ſin and death upon us, till Chriſt ſet us free,) yet the Law of the Spirit of life in Chriſt Jeſus, or the Covenant of Grace (ſo called, becauſe it doth inable and quicken a man to a ſpiritual life through Chriſt) doth ſet the Apoſtle and all true beleevers free from the Covenant of Works, of the Law of ſinne and death; ſo that every man may ſay with him, *The Law of the Spirit of life*, or the Covenant of Grace, *hath freed me from the Law of ſin and death*, or Covenant of Works.

4. That the fountain and firſt ground from whence our freedome from the curſe of the Law doth flow, is the Covenant of Redemption, paſt betwixt God and God the Son, as incarnat, wherein Chriſt takes the curſe of the Law upon him for ſin, that the beleever, who could not otherwiſe be

delivered from the Covenant of Works, may be delivered from it. And this Doctrine the Apostle holdeth forth in these 4. branches, 1. That it was utterly impossible for the Law, or the Covenant of Works, to bring righteousnesse and life to a sinner; because it was weak. 2. That this weakness and inability of the Law or Covenant of Works, is not the fault of the Law, but the fault of sinful flesh, which is neither able to pay the penalty of sin, nor to give perfect obedience to the Law (presuppose bygone sins were forgiven) the Law was weak (saith he) *through the flesh*. 3. That the Righteousnesse and Salvation of sinners, which was impossible to be brought about by the Law, is brought to passe by sending God his own Son, Jesus Christ, *in the flesh*; in which flesh sin is condemned and punished, for making satisfaction in the behalfe of the Elect, that they might be set free. 4. That, by his means, the Law loseth nothing, because the righteousnesse of the Law, is best fulfilled this way; First by Christ, giving perfect active obedience in our name unto it in all things: Next, by his paying in our name, the penalty (due to our sins) in his death. And lastly, by his working of Sanctification in us, who are true beleevers, who strive to give new obedience unto the Law, and walk not *after the flesh, but after the Spirit*.

Warrant

Warrants to beleeve.

FOr building our confidence upon this ſolide ground, theſe four warrants and ſpecial motives to beleeve in Chriſt may ſerve, the firſt, whereof is *Gods hearty invitation* holden forth, *Iſai.* 55. *v.* 1, 2, 3, 4, 5.

Ho, every one that thirſteth, come ye to the waters, and he that hath no money: come and buy without money, and without price. Verſ. 2. *Wherefore do ye ſpend your money for that which is no bread, and your labour for that which ſatisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your ſoul delight it ſelf in fatneſſe.* V. 3. *Incline your ear and come to me: hear, and your ſoul ſhall live, and I will make an everlaſting Covenant with you even the ſure mercies of David.* V. 4. *Behold, I have given him for a witneſſe to the people, a leader and commander to the people* &c.

Here (after ſetting down the precious ranſome of our Redemption by the ſufferings of Chriſt, and the rich bleſſings purchaſed to us thereby in the two former Chapters) the Lord, in this Chapter.

1. Maketh open offer of Chriſt and his grace, by proclamation of a free & gracious market of Righteouſneſſe and Salvation, to be had through Chriſt to every ſoul without exception, that truely deſires to be ſaved from ſin, *Ho every one that thirſteth*, ſaith he.

2. He inviteth all ſinners, that for any reaſon, ſtand at diſtance with God, to come and take from him riches of Grace running in Chriſt as a river, to waſh away ſin, and to ſloken wrath: *Come ye to the waters*, ſaith he.

3. Leſt

3. Leſt any should ſtand aback, in the ſenſe of his own ſinfulneſſe or unworthineſſe and inability to do any good, the Lord calleth upon ſuch perſons in ſpecial, ſaying, *He that hath no money, come.*

4. He craveth no more of his merchant, but that he be pleaſed with the wares offered, which are grace and more grace, and that he heartily conſent unto, and embrace this offer of grace, that ſo he may cloſe a bargain and formal Covenant with God, *Come, but without money,* (ſaith he) *Come, eat,* that is, conſent to have, and take unto you all ſaving graces, make the wares your own, poſſeſſe them, & make uſe of all bleſſings in Chriſt, whatſoever maketh for your ſpiritual life and comfort, uſe and enjoy it freely, without paying anything for it. *Come, buy wine and milk without money, and without price,* ſaith he.

5. Becauſe the Lord knoweth how much we are inclined to ſeek righteouſneſſe and life by our own performances, & ſatisfaction to have righteouſneſſe and life, as it were, by the way of works; and how loath we are to embrace Chriſt Jeſus, and to take life by way of free grace, through Jeſus Chriſt, upon the tearms whereupon it is offered to us; therefore the Lord lovingly calls us off this our crooked and unhappie way, with a gentle and timorous admonition, giving us to underſtand, that we shall but loſe our labour in this our way, *Wherefore do you ſpend your money* (ſaith he) *for that which is not bread, and your labour for that which ſatisfieth not?*

6. The Lord promiſeth to us ſolide ſatisfaction in the way of betaking our ſelves unto the grace

of Christ, even true contentment, and fulnesse of spiritual pleasure, saying, *Hearken diligently unto me, and eat that which is good, and let your soul delight it self in fatnesse.*

7. Because faith commeth by hearing, he calleth for audience unto the explication of the offer, and calleth for beleeving of, & listening unto the truth, which is able to beget the application of saving faith, and to draw the soul to trust in God, *Incline your ear and come unto me* (saith he.) To which end the Lord promised, that this offer, being received, shall quicken the dead sinner, and that upon the welcoming of his offer, he will close the Covenant of Grace with the man, that shall consent unto it, even an indissolvable Covenant of perpetual Reconciliation of peace, *Hearken and your soul shall live, and I will make an everlasting Covenant with you.* Which Covenant, he declareth, shall be in substance the assignation, and the making over of all the saving graces, which David (who is Jesus Christ, *Acts* 13. 33.) hath bought for us in the Covenant of Redemption, *I will make a Covenant with you* (saith he) *even the sure mercies of David.* By *sure mercies* he means saving graces, such as are Righteousnesse, Peace, and Joy in the Holy Ghost, Adoption, Sanctification, and Glorification, and whatsoever belongs to godlinesse & life eternal.

8. To confirme and assure us of the real grant of these saving mercies, and to perswade us of the reality of the Covenant betwixt God and the beleever of this Word, the Father hath made a fourefold gift of his eternal, and only begotten Son.

First, to be incarnate and born, for our sake, of the seed of *David* his type, for which cause he is called here, and *Act.* 13: 34. [*David* the true and everlasting King of Israel] This is the great gift of God to man. *Joh.* 4: 10. And here [I have given him to be *David*, or born of *David* to the people,]

Secondly he hath made a gift of Christ, to be a *witnesse* to be people both of the sure and saving mercies granted to the Redeemed in the Covenant of Redemption, and also of the Fathers willingness, and purpose to apply them, and to make them fast in the Covenant of Reconciliation made with such as imbrace the offer, *I have given him* (saith the Lord here) *to be a witnesse to the people:* and truely he is a sufficient witnesse in this matter, in many respects. 1. Because he is one of the Persons of the blessed Trinity, and party contracter for us, in the Covenant of Redemption, before the world was. 2. He is by office a Mediator, the messenger of the Covenant, and hath gotten commission to reveal it. 3. He began actually to reveal it in Paradise, where he promised, that the seed of the woman should bruise the head of the Serpent. 4. He set forth his own death and sufferings, and the great benefits that should come thereby to us, in the types and figures of sacrifices and ceremonies before his coming. 5. He gave more and more light about this Covenant, speaking by his Spirit, from age to age, in holy Prophets. 6. He came himself, in the fulnesse of time, and did bear witnesse of all things belonging to this Covenant, and of Gods willing mind to take beleevers into it, partly by uniting our nature in one person with

with the divine Nature, partly by Preaching the good tidings of the Covenant with his own mouth partly by paying the price of Redemption on the Crosse, and partly by dealing still with his people from the beginniug to this day, to draw in, and to hold in the redeemed in this Covenant.

Thirdly, God hath made a gift of Christ, *as a leader to the people*, to briug us through all difficulties, all afflictions and tentations, unto life; by this Covenant. And he it is, and no other, who doth indeed lead his own unto the Covenant, and in the Covenant all the way on unto salvation 1. By the directiou of his Word and Spirit. 2. By the example of his own life, in faith and obedience even to the death of the Crosse. 3. By his powerful working, bearing his redeemed ones in his armes, and causing them to lean on him, while they go up through the wildernesse.

Fourthly, God hath made a gift of Christ unto his people, as, a *Commander*, which Office he faithfully exerciseth, by giving to his Kirk and People, Lawes and Ordinances, Pastours and Governours, and all necessary Officers, by keeping Courts and Assemblies among them, to see that his Laws be obeyed: Subduing by his Word, Spirit and Discipline, his Peoples corruptions: and, by his wisdome and power, guarding them against their enemies whatsoever.

Hence he, who hath closed the bargain with God, may strengthen his faith by reasoning after this manner.

Whosoever doth heartily receive the offer of free grace made here to sinners, thirsting for righteousnesse

teousnesse and salvation, unto him by everlasting Covenant belongeth Christ, the true *David*, with all his sure and saving mercies.

But I (may the weake beleever say) do heartily receive the offer of free grace, made here to sinners, thirsting for righteousnesse and salvation.

Therefore unto me, by an everlasting Covenant, belongeth Christ Jesus, with all his sure and saving mercies.

The second warrand and special motive to imbrace Christ and beleeve in him, is the earnest *Request*, that God maketh to us to be reconciled to him in Christ: holden forth, 2 *Corinth.* 5: *ver.* 19, 20, 21.

GOD was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of Reconciliation, vers. 20. *Now then we are Ambassadours for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God* vers 21. *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousnesse of GOD in him.*

Wherein the Apostle teacheth us these nine Doctrines.

1. That the elect world, or the world of redeemed souls, are by nature in the estate of enmity against God; This is presupposed in the word, *Reconciliation*, for reconciliation, or renewing of friendship, cannot be except betwixt those that have been at enmity.

2. That

2. That in all the time bypast, since the fall of *Adam*, Christ Jesus, the eternal Son of God, as Mediator, and the Father in Him, hath been about the making friendship (by his Word and Spirit) betwixt himself, and the *elect world*, *God* (saith he) *was in Christ, reconciling the world to himself.*

3. That the way of reconciliation was in all ages one and the same in substance, viz. by forgiving the sins of them, who doe acknowledge their sins, and their enmity against God, and do seek reconciliation and remission of sins in Christ: For *God* (saith he) *was in Christ, reconciling the world to himself*, by way of *not imputing their trespasses unto them.*

4. That the end and scope of the Gospel and whole Word of God, is threefold. 1. It serveth to make people sensible of their sins, and of their enmity against God, and of their danger, if they should stand out, and not fear Gods displeasure. 2. The word of God serveth to make men acquaint with the course, which God hath prepared for making friendship with Him through Christ, viz. That if men shall acknowledge the enmity, and shall be content to enter into a Covenant of friendship with God, through Christ, then God will be contented to be reconciled with them freely 3. The Word of God serveth to teach men, how to carry themselves towards God, as friends, after they are reconciled to him, viz. to be loath to sin against him, and to strive heartily to obey his Commandements: and therefore the *Word of God* here is called *the word of reconciliation*, because it teacheth us, what need we have of reconciliation, and how to *make* it, and how to *keep* the reconciliation

or friendship, being made with God, thro
Christ.

5. That albeit the hearing beleeving, and ob
ing of this word, doth belong to all those to w
this Gospel doth come, yet the office of preac
of it, with authority belongeth to none, bu
such onely as God doth call to this ministry
sendeth out with commission for this work
the Apostle holdeth forth *vers.* 18. In
words, *He hath committed to us the word of Re
liation.*

6. That the Ministers of the Gospel should
have themselves as Christs messengers; and sh
closely follow their Commission set down in
word *Matth.* 28: *v.* 19, 20. and when they d
they should be received by the people, as Am
sadours from God: for here the Apostle, in all
names, saith, *We are Ambassadours for Christ,
though God did beseech you by us.*

7. That Ministers in all earnestnesse of affe
should deal with people, to acknowledge their
and their natural enimity against God more
more seriously; and to consent to the Covena
Grace and Ambassage of Christ more and m
heartily; and to evidence more and more cle
their reconciliation by a holy carriage before G
This he holdeth forth, when he saith, *we pra
be reconciled to God.*

8. That in the Ministers affectionat dealing
the people, the people should consider, tha
have to do with God & Christ, requesting the
the Ministers to be reconciled, now there can no
a greater inducement to break a sinners hard

hen Gods *making Request*, to him for friendship: for when it became us, who have done so many wrongs to seek friendship of God, he preventeth us: and (O wonder of wonders!) he *requesteth* us to be content to be reconciled with him; and therefore must fearful wrath most abide them, who so set light by this *Request*, and do not yeeld when they hear Ministers with Commission, saying, *We are Ambassadours for Christ as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God.*

9. To make it appear, how it cometh to passe hat the Covenant of Reconciliation should be so asily made up betwixt God and a humble sinner eeing to Christ, the Apostle leads us unto the cause f it, holden forth in the Covenant of Redemption; the sum whereof is this. *It is agreed betwixt God and the Mediator Jesus Christ the Son of God surety for the redeemed: as parties contracters, that the sins of the Redeemed should be imputed to innocent Christ, and he both condemned and put to death for them, upon this very condition, that whosoever heartily consents unto the Covenant of Reconciliation offered through Christ, shall by the imputation off his obedience unto them, be justified and holden righteous before God, for God hath made Christ who knew no sin, to be sin for us* (saith the Apostle) *that we might be made the Righteousnesse of God in him.*

Hence may a weak beleever strengthen his faith, by reasoning from this ground after this manner.

He that upon the loving Request of God and Christ, made to him by the mouth of his Ministers (having

commission to that effect) *hath imbraced the offer of perpetual reconciliation through Christ, and do purpose by Gods grace, as a reconciled Person, to strive against sin, and to serve God to his power constantly, may be sure to have Righteousnesse and eternal life given to me for the obedience of Christ imputed to him, as it is sure that Christ was condemned and put to death, for the sins of the Redeemed imputed to him.*

But I (may the weak beleever say) *upon the warranding Request of God and Christ, made to me by the ministry of his Ministers, have imbraced the offer of perpetual reconciliation through Christ, and do purpose by Gods grace, as a reconciled person, to strive against sin, and to serve God to my power constantly.*

Therefore *I may be as sure to have righteousnesse and eternal life given to me, for the obedience of Christ imputed to me, as I am sure that Christ was condemned and put to death, for the sins of the redeemed imputed to him.*

The third warrand and special motive to beleeve in Christ, is the strait and authoritative *Command* of GOD, charging all the hearers of the Gospel to approach to Christ, in the order set down by him, and to beleeve in him; holden forth, 1 *Joh.* 3: 23.

THis is his Commandement that we should beleeve on the Name of his Son Jesus Christ, and love one another, as he gave us commandement.

Wherein the Apostle giveth us, to understand these 3. Doctrines.

1. That if any man shall not be taken with the sweet *invitation* of God, nor with the humble and loving request of God, made to him to be reconciled, he shall finde he hath to do with the soveraign Authority of the highest Majesty, *for this is his Commandement, that we beleeve in him*, saith he.

2. That if any man look upon this command, as he hath looked heretofore upon the neglected commandments of the Law, he must consider, that this is a command of the Gospel, posterior to the Law, given for making use of the remedy of all sins; which if it be disobeyed, there is no other command to follow, but this, *Go ye cursed into the everlasting fire of hell*; *for this is his Commandement*, the obedience of which is most pleasant in his sight, *Vers.* 22. *And without which* it is impossible to please Him *Hebr.* 11. 6.

3. That every one who heareth the Gospel, must make conscience of the duty of lively faith in Christ, the *weak beleever* must not think it presumption to do what is commanded: the *person inclined to desperation* must take up himself, and think upon obedience unto his sweet and saving Command: The *strong beleever* must dip yet more in the sense of his need he hath of Jesus Christ; and more and more grow in the obedience of this command; yea the most *impenitent*, *prophane and wicked person*, must not thrust out himself, or be thrust out by others, from *orderly* aiming at this duty, how desperate so ever his condition seem to be; for he that *commands all men to be-*

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out Chriſt: He thereby *commands all* men
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bedience to this command given to all hearers,
eſpecially to theſe that are within the viſible Chu
for *this is his Commandement*, *that we ſhould*
in the Name of his Son Jeſus Chriſt, ſaith he.

4. That he who obeyeth this Comma
ment hath built his ſalvation on a ſolid grou
For firſt he hath found, the promiſed Meſſiah co
pleatly furnished with all perfections unto the
fect executiou of the Offices of *Prophet*, *Prieſt*
King; for he is that *Chriſt* in whom the man
beleeve. 2. He hath imbraced a Saviour wh
able to ſave to the uttermoſt, yea, and who c
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through him: For he is *Jeſus* the true Saviour
his people from their ſins. 3. He that obeyeth
command. hath built his ſalvation on the R
that is, on the Son of God, to whom it is no r
bery to be called equal to the Father, and wh
worthy to be the object of ſaving Faith and of
ritual worship, for *this is his command* (ſaith
that we beleeve in the Name of his Son
Chriſt.

5. That he who hath beleeved on Jeſus C
(though he be freed from the curſe of the La
not freed from the command and obedience of
Law, but tyed thereunto by a new obligation,

a new command from Christ. Which new command from Christ, importeth help to obey the command: unto which command from Christ, the Father addeth his authority, and command also; *For this is his commandement* (saith John) *that we beleeve on the Name of his Son Jesus Christ, and love one another, as he hath commanded us.* The first part of which command enjoyning beleef in him, necessarily implyeth *love to God*, and so obedience to the first table, for beleeving in God, and loving God are inseparable. And the 2. part of the command injoyneth love to our neighbour, (especially to the houshold of faith) and so obedience to the second table of the Law.

Hence may a weak beleever strengthen himself by reasoning from this ground after this manner.

Whosoever in the sense of his own sinfulnesse, and fear of Gods wrath, at the command of GOD, is fled to Jesus Christ the only remedy of sin and misery, and hath engaged his heart to the obedience of the Law of love, his faith is not presumptuous or dead, but true and saving faith:

But I (may the weak beleever say) *in the sense of my own sinfulnesse and fear of Gods wrath, am fled to Iesus Christ the only remedy of sin and misery, and hath engaged his heart to the obedience of the Law of love*

Therefore my faith is not a presumptuous and dead faith, but true and saving faith.

The fourth warrand and ſpecial motive to beleeeve in Chriſt, is *much aſſurance of life* given, in caſe men ſhall obey the command of beleeving; and a *fearful certification* of deſtruction, in caſe they obey not: holden forth *John* 3: *v.* 35.

The Father loveth the Son, and hath given all things into his hand. Verſ. 36. *He that beleeveth on the Son hath everlaſting life, and he that beleeveth not the Son, ſhall not ſee life, but the wrath of God abideth on him.*

Wherein are holden forth to us theſe 5 following Doctrines.

1. That the Father is well ſatisfied with the undertakings of the Son, entered Redeemer and ſurety to pay the ranſome of beleevers, and to perfect them in holineſſe and ſalvation. *The Father loveth the Son*, ſaith he: viz. As he ſtandeth Mediator in our name, undertaking to perfect our Redemption, in all points. The Father *loveth him*, that is, doth heartily accept his offer to do the work, and is well pleaſed with him, his ſoul delighteth in him, and reſteth upon him, and maketh him in this his Office, the *receptacle of love and grace and good will*, to be conveyed by him to beleevers for him.

2. That for fulfilling of the Covenant of Redemption, the Father hath given to the Son (as a ſtanda-

standeth in the capacity of the Mediator) or as he is God incarnate, the word made flesh) all authority in heaven and in earth, all furniture of the riches of grace, and of spirit and life with all power and ability, which the Union of the Divine Nature with the humane, or which the fulneſſe of the Godhead, dwelling ſubſtantially in his Humane Nature, or which the indiviſible all-ſufficiency and omnipotency of the inſeparable every where preſent *Trinity* doth import; or the work of Redemption can require, *the Father* (ſaith he) *hath given all things into the Sons hand*, to wit, for accompliſhing his work.

3. Great aſſurance of life is holden forth to all, who ſhall heartily receive Chriſt and the offer of the Covenant of grace and reconciliation through him, *he that beleeveth on the Son* (ſaith he) *hath everlaſting life*, for itis made faſt unto him, 1. In Gods purpoſe, and irrevocable decree, as the beleever is a man *elected* to life. 2. By effectual calling of him unto life by God, who as he is faithful, ſo will he do it. 3. By promiſe and everlaſting Covenant ſworn by God, to give the beleever ſtrong conſolation in life and death, upon immutable grounds. 4. By a pawn and infeftment under the great ſeal of the Sacrament of the Lords Supper, ſo oft as the beleever ſhall come to receive the ſymbols and pledges of life. 5. In Chriſt the fountain and head of life, who is entered in poſſeſſion, as atturney for beleevers, in whom our life is ſo laid up, that it cannot be taken away. 6 By begun poſſeſſion of ſpiritual life and regeneration, and a Kingdome conſiſting in righteouſneſſe, peace, and joy in the

Holy Ghoſt erected within the beleever, as also the full poſſeſſion of everlaſting life.

4. A fearful certification is given, if a man receive not the Doctrine concerning righteouſneſſe & eternal life to be had by Jeſus Chriſt, *he that beleeves not the Son shall not ſee life*, that is not so much as underſtand what it meaneth.

5. He further certifieth that if a man receive not the Doctrine of the Son of God, he ſhall be burdened twiſe with the wrath of God, once as a born rebel by nature, he ſhall bear the curſe of the Law or the Covenant of Works, and next he ſhall endure a greater condemnation, in reſpect that light being come into the world, and offered unto him, he hath rejected it, and loveth darkneſſe rather then light, and this double wrath ſhall be faſtened and fixed immoveably upon him, ſo long as he remaineth in the condition of misbeleefe, *The wrath of God abideth on him*, ſaith he.

Hence may the weak beleever ſtrengthen his faith, by reaſoning from this ground after this manner;

Whoſoever beleeveth the Doctrine delivered by the Son of God, and findeth himſelf partly drawn powerfully to beleeve in him by the ſight of life in him, and partly driven by the fear of Gods wrath to adhere unto him, may be ſure of right, and intereſt to life eternall life through him.

But ſinful and unworthy, I (may the weak beleever ſay) *do beleeve the doctrine delivered by the Son of God and do find my ſelf partly drawn, powerfully to beleeve in him, by the ſight of life in him; and partly driven by the fear of Gods wrath, to adhere unto him.*

The

Therefore I may be sure of my right and interest unto eternal life through him.

The evidences of true faith.

So much for the laying the grounds of faith and warrands to beleeve: Now for evidencing of true faith by fruits, these 4. things are requisite, 1. That the beleever be soundly convinced, in his judgment, of this obligation to keep the whole Moral Law, all the dayes of his life. And that not the lesse, but so much the more as he is delivered by Christ from the Covenant of Works, and curse of the Law. 2. That he endeavour to grow in the exercise and daily practice of godlinesse and righteousnesse. 3. That the course of his new obedience run in the right channel, that is through faith in Christ and through a good conscience, to all the duties of love toward God and man. 4. That he keep strait communion with the fountain, Christ Jesus, from whom grace must run along for furnishing of good fruits.

For the first, viz. To convince the beleever, in his judgment, of his obligation to keep the Moral Law among many passages, take *Matth.* 5: 16

LET your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. Vers 17, *Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but*

to fulfil. Verſ. 18. *For verily I ſay unto you, till heaven and earth paſſe, one iote, or one tittle ſhall in no wiſe paſſe from the Law, till all be fulfilled.* Verſ. 19. *Whoſoever therefore ſhall break one of theſe leaſt commandements, and ſhall teach men ſo, he ſhall be called leaſt in the Kingdom of Heaven: but whoſoever ſhall do, and teach them, the ſame ſhall be called great in the Kingdom of Heaven.* Verſ. 20. *For I ſay unto you, that except your righteouſneſſe ſhall exceed the righteouſneſſe of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdom of Heaven.*

Wherein our Lord,

1. Giveth commandement to beleevers, juſtified by faith, to give evidence of the grace of God in them, before men, by doing good works. *Let your light ſhine before all men* (ſaith he) *that they may ſee your good works.*

2. He induceth them ſo to do, by ſhewing that albeit they be not juſtified by works, yet ſpectators of their good works may be converted or edified, and ſo glory may redound to God by their good works, when the witneſſes thereof *ſhall glorifie your Father which is in Heaven.*

3. He gives them no other rule for their new obedience, then the Moral Law, ſet down, and explicated by *Moſes* and the Prophets, *Think not* (ſaith he) *that I am come to deſtroy the Law and the Prophets.*

4. He gives them to underſtand, that the doctrine of grace, and freedom from the curſe of the Law by faith in him, is readily miſtaken by mens corrupt judgements, as if it did looſe or ſlacken the obligation of beleevers to obey the commands, and to

to be subject to the authority of the Law; and that this errour is indeed a destroying of the Law, and of the Prophets, which he will in no case ever endure in any of his Disciples, it is so contrary to the end of his comming; which is first to sanctifie, and then to save beleevers, *Think not* (saith he) *that I am come to destroy the Law and the Prophets.*

6. That the obligation of the Moral Law, in all points, unto all holy duties, is perpetual, and shall stand to the worlds end, that is, *Till Heaven and Earth passe away.*

7. That as God hath had a care of the Scriptures from the beginning, so shall he have a care of them *still* to the worlds end, that there shall *not one jote or one tittle of the substance thereof be taken away*, so saith the Text *vers.* 18.

8. That as the breaking of the Moral Law, and defending the transgression thereof to be no sin, doth exclude men both from heaven, and justly also from the fellowship of the true Kirk; so the obedience of the Law, and teaching others to do the same, by example, counsel and doctrine, according to every mans calling, proveth a man to be a true beleever, and in great estimation with God, and worthy to be much esteemed of by the true Church, *vers.* 19.

9. That the righteousnesse of every true Christian, must be more than the righteousnesse of the Scribes and Pharisees; for the Scribes and Pharisees albeit they took great pains to discharge sundry duties of the Law, yet they cutted short the exposition thereof; that it might the lesse condemne their practice; they studied the outward part of the duty,

but

but neglected the inward and ſpiritual part: They diſcharged ſome meaner duties carefully, but neglected judgement, mercy, & the love of God: In a word, they went about to eſtabliſh their own righteouſneſſe, and rejected the Righteouſneſſe of God by faith in Jeſus But a true Chriſtian muſt have more then all this, he muſt acknowledge the full extent of the ſpiritual meaning of the Law, and have a reſpect to all the Commandements, and labour to cleanſe himſelf from all filthineſſe of flesh and ſpirit, and *not lay weight upon what ſervice he hath done or ſhall do*, but cloath himſelf with the imputed righteouſneſſe of Chriſt, which only can hide his nakedneſſe, or elſe he cannot be ſaved. So ſaith the Text. *Except your righteouſneſſe*, &c.

Te ſecond thing requiſite to evidence true Faith is, that the believer endeavour to put the rules of Godlineſſe and righteouſneſſe in practiſe, and to grow in the daily exerciſe thereof: holden forth, 2 *Peter* 1: 5.

And beſides this, giving all diligence, adde to your faith vertue; and to vertue knowledge; verſ. 6. *and to knowledge temperance, & to temperance patience, and to patience godlineſſe*, verſ. 7. *And to godlineſſe, brotherly kindneſſe; and to brotherly kindneſſe, charity*, verſ. 8. *For if theſe things be in you, & abound, they make you that ye ſhall neither be barren, nor unfruitful in the knowledge of our Lord Jeſus Chriſt.*

Where

Wherein the Apoſtle teacheth beleevers, for evidencing of precious faith in themſelves to endeavour to adde to their faith ſeven other ſiſter graces: The firſt is *Vertue*, or the active exerciſe & practiſe of all Moral duties, that ſo faith may not be idle, but put forth it ſelfe in work. The ſecond is *Knowledge*, which ſerveth to furniſh *Faith*, with information of the truth to be beleeved, and to furniſh *Vertue* with direction what duties are to be done, and how to go about them prudently. The third is *Temperance*, which ſerveth to moderate the uſe of all pleaſant things, that a man be not clogged therewith, nor made unfit for any duty, whereto he is called. The fourth is *Patience*, which ſerveth to moderate a mans affections when he meeteth any difficultie or unpleaſant thing, that he neither weary for pains required in well doing, nor faint when the Lord chaſtiſeth him, nor murmure when he croſſeth him. The fifth is *Godlineſs*, which may keep him up in all the exerciſes of Religion, inward and outward, whereby he may be furniſhed from God, for all other duties which he hath to do. The ſixth is *Brotherly kindneſſe*, which keepeth eſtimation of, and affection to, all the houſhold of Faith, and to the Image of God in every one whereſoever it is ſeen. The ſeventh is *Love*, which keepeth the heart in readineſſe to do good to all men, whatſoever they be, upon all occaſions which God ſhall offer.

2. Albeit it be true that there is much corruption, and infirmity in the godly, yet the Apoſtle will have men uprightly endeavouring, and doing their

their

their best, as they are able, to joyn all these graces one to another, and to grow in the measure of exercising of them, *giving all diligence* saith he) add *to your faith*, &c.

3. He assureth all professed beleevers, that they shall profit in the obedience of this direction so they shall profitably prove the soundnesse of their own faith; and if they want these graces they shall be found blind deceivers of themselves. *Vers.* 9.

The third thing requisite to evidence true faith is, that obedience to the Law run in the right channel, that is, through faith in Christ, &c. holden forth, 1 *Tim.* 1: *v.* 5,

Now the end of the Commandement is love out of a pure heart, and of a good conscience, and of faith unfained.

Wherein the Apostle teacheth us these 3. Doctrines,

1. That the obedience of the Law must flow from *Love*, and love from *a pure heart*, and a pure heart from a good *Conscience*, and a good Conscience from *faith unfained*: thus he maketh the only right channel of good works, *the end of the Law is love*, &c.

2. That the end of the Law is not that men may be justified by their obedience to it, as the Jewish Doctors did falsly teach: for it is impossible that sinners can be justified by the Law, who for every tran-

transgression are condemned by the Law, *for the end of the Law is* (not such as the Jewish Doctors taught) *but love out of a pure heart*, &c.

3. That the true end of the Law, preached unto the People, is, that they, by the Law, being made to see their deserved condemnation, should flee to Christ unfaignedly, to be justified by faith in him: So saith the Text, while it maketh love to flow through *Faith in Christ*.

4. That no man can set himself in love to obey the Law, except in as far as his conscience is quieted by faith, or is seeking to be quieted in Christ; for the *end of the Law, is love, out of a good conscience and faith unfaigned.*

5. That *faigned faith* goeth to Christ without reckoning with the Law, and so wants an errand; but *unfeigned faith* reckoneth with the Law, and is forced to flee for refuge unto Christ, as the end of the Law, for righteousnesse, so often as it finds it self guilty for breaking of the Law, *For the end of the Law is faith unfeigned.*

6. That the fruits of love may come forth *in all particularly, it is necessary* that the heart be brought to the hatred of all sin and uncleanneſſe, and to a stedfast purpose to follow all holinesse universally; for, *The end of the Law is love out of a pure heart.*

7. That unfeigned faith is able to make the conscience good, and the heart pure, and the man lovingly obedient to to the Law: For when Christs blood is seen by faith to quiet justice, then the conscience becometh quiet also, and will not suffer the heart to entertain the love of sin, but sets the

man

man on work to fear God for his mercy, and to obey all his Commandements out of love to God for his free gift of Justification by grace bestowed on him: *For this is the end of the Law* viden. whereby it obtaineth of a man more obedience then any other way.

The fourth thing requisite to evidence true faith, is the *keeping of strait communion with Christ*, the Fountain of all grace, and of all good works; holden forth, *John* 15. 5.

I *Am the true vine, ye are the branches, he that abideth in me & I in him, the same bringeth forth much fruit; for without me ye can do nothing.*

Wherein Christ in a similitude from a vine tree teacheth us.

1. That by nature we are wilde barren briars till we be changed by coming unto Christ, and that Christ is that noble vine tree having all life and store of grace in himself, and able to change the nature of every one that commeth to him, and to communicate spirit and life to as many as shall beleeve in him. *I am the Vine* (saith he) *and ye are the Branches.*

2. That Christ loveth to have beleevers so united unto him, as that they be not separated at any time by unbeleef: And that there may be a mutual habitation of them in him *by faith and love*; and of him in them, by his *Word and Spirit*, for he joyneth these togerher, *if ye abide in me, and I in you*, as things inseparable.

3. That except a man be ingrafted in Christ, and united to him by faith, he cannot do any the least good works of his own strength; yea, except in as far as a man doth draw spirit & life from Christ by faith, the work which he doth is naughty and null *in the point of goodnesse*, in Gods estimation, *for without me* (saith he) *ye can do nothing.*

4. That this mutual inhabitation, is the Fountain and infallible cause of constant continuing and abounding in well-doing: For, *he that abideth in me, and I in him* (saith he) *the same beareth much fruit*, now as our abiding in Christ presupposeth three things. 1. That we have heard the joyful sound of the Gospel making offer of Christ to us as who are lost sinners by the Law. 2. That we have heartily embraced the gracious offer of Christ. 3. That by receiving of him we are become the sons of God. *John* 1. 12. And are incorporated into his Mystical body, that he might dwell in us as *his Temple*, and we dwell in him as in the residence of *righteousnes and life*; so our abiding in Christ; importeth other three things. 1. An employing of Christ, in all our addresses to God, and in all our undertakings of whatsoever piece of service to him. 2. A contentednesse with his sufficiency, without going out from him to seek righteousnesse, or life, or furniture in any case, in our own or any of the creatures worthinesse. 3. A fixednesse in our *beleeving* in him, a fixednesse in our *employing* and making use of him, and a fixednesse in our *contentment* in him, and adhering to him so that no allurement, no temptation of

Sathan or the world, no terror nor trouble
be able to drive our spirits from firm adherence
to him: or from constant avowing of his
obeying his commands, who hath loved u
given himself for us: And in whom not o
life is laid up, but also the fulnesse of the
head dwelleth bodily by reason of the subs
aud; personal union of the Divine and Humane
ture in him.

Hence let every watchful Beleever, strengthening himself in faith and obedience, reason after this manner

WHosoever doth dayly imploy Christ Jesus, for cleansing his conscience and affections from the guiltinesse and filthinesse of sins against the Law, and enablings of him to give obedience to the Law in love, hath the evidence of true faith in himselfe.

But I (may every watchful beleever say) *do dayly imploy Jesus Christ, for cleansing my conscience & affection, from the guiltinesse and* filthinesse of sins against the Law: And for *enabling* of me to give obedience to the Law in love.

Therefore I have the evidence of true faith in my self.

And hence also let the sleepy and sluggish beleever reason for his own upstirring, thus.

Whatsoever is necessary for giving evidence of faith, I must study to do it, except I would destroy self and perish.

But *to imploy Christ Jesus dayly for cleansing conscience and affections from the guiltinesse*

nesse of sins against the Lavv, and for enabling off me to give obedience to the Lavv in love, is necessary for evidencing of true faith in me.

Therefore *this I must study to do, except I vvould deceive my self and perish.*

And lastly, seeing Christ himself hath pointed this forth as an undoubted evidence of a man elected of *God* unto life, & given to Jesus Christ to be redeemed, *if become unto him*, that is, close Covenant & keep communion with him, as he teacheth us, *John 6.37.* Saying, *All that the Faeth hath given me, shall come to me, & him that cometh to me, I will in no wise cast out.* Let every person who doth not in earnest make use of Christ, for remission of sinne & amendement of life, reason hence, and from the whole premisses, after this manner, that his conscience may be wakned.

Whosoever is neither by the Law nor by the Gospel, so convinced of sin, Righteousnesse & Judgement as to make him come to Christ & imploy him dayly for remission of sin & amendement of life, he wanteth not only all evidence of saving Faith, but also all appearance of his election, so long as he remaineth in this condition.

But I (may every impenitent person say) *am neither by the Law nor Gospel so convinced of sin, Righteousnesse & Judgement, as to make me come to Christ, & imploy him dayly for remission of sin & amendemet of life.*

Therefore *I want not only all evidence of saving faith, but also all appearance of my election so long as I remain in this condition.*

FINIS.

THE NATIONAL COVENANT OR THE CONFESSION OF FAITH:

Subscribed at first by the Kings Majesty and his Houshold, in the year of God 1580. Thereafter by Persons of all ranks, in the year 1581. By ordinance of the Lords of the Secret Council; & Acts of the General Assembly. Subscribed by all sorts of Persons in the year 1590. by a new Ordinance of Council, at the desire of the General Assembly; with a general Band for maintenance of the true Religion, and the Kings Person. And subscribed in the year 1638. by Us, Noblemen, Barons, Gentlemen, Burgesses, Ministers, and Commons, of all ranks under subscribing: Together, with our resolution and promises for the causes after specified. To maintain and defend said true Religion, and the Kings Majesty, according to the Confession foresaid, and Acts of Parliament. And now, upon the Supplication of the General Assembly by his Majesties high Commissioner, and the Lords of his Majesties honorable Privy Council, subscribed again in the year 1639. by Ordinance of Council, and Act of the General Assembly.

WE ALL, and every one of Us underwritten, protest, that, after long and due Examination of our own Consciences in matters of true and false Religion, we are now throughly resolved of the Truth, by the Word and Spirit of

God: And therefore we believe with our hearts, confesse with our mouthes, subscribe with our hands, and constantly affirme before God, and the whole World, that this onely is the true Christian Faith and Religion pleasing God, and bringing Salvation to man, which now is by the mercy of God revealed to the World, by the preaching of the blessed Evangel, and received, believed and defended by many and sundry notable Kirks and Realmes, but chiefly by the *Kirk* of *Scotland*, & the *Kings Majestie & three Estates* of this *Realm*, as Gods Eternal Truth, & onely ground of our Salvation, as more particularly is expressed in the Confession of our Faith. stablished, and publickly confirmed by sundry Acts of Parliaments, & now of a long time hath been openly professed by the Kings Majesty, and whole Body of this Realme, both in Burgh and Land. To the which Confession and forme of Religion, we willingly agree in our Consciences in all points, as unto Gods undoubted Truth and Verity, grounded onely upon his written Word. And therefore, we abhor and detest all contrarie Religion, and Doctrine: But chiefly, all kind of Papistrie, in general and particular Heads, even as they are now damned, and confuted by the *Word* of *God*, and *Kirk* of *Scotland*: But in special we detest and refuse the usurped Authoritie of that Roman Antichrist upon the Scriptures of God, upon the Kirk, the Civil Magistrate; and Consciences of men, all his tyrannous lawes made upon indifferent things against our Christian liberty: His erroneous Doctrine, against the sufficiency of the written Word, the perfection of the Law, the Of-

fice of Christ, and his blessed Evangel: His corrupted Doctrine concerning original sinne, our natural inabilitie and rebellion to Gods Law, our justification by faith only, our imperfect Sanctification and obedience to the Law, the Name number and use of the Holy Sacraments, with his Rites, Ceremonies, and false Doctrine, added to the Ministration of the true Sacraments without the Word of God: His cruel judgement against Infants, departing without the Sacrament: his abolishing necessitie of Baptisme blasphemous opinion of Transubstantiation, or real presence of Christs flesh in the Elements, & receiving of the same by the mouth, or bodies of men: His dispensations with forbidden Oaths, Perjuries & degrees of Marriage forbidden in the Word: His cruelty against the innocent divorced: His devilish Masse: His blasphemous Priesthood: His protane Sacrifice for the sins of the Dead & the Quick: His Canonization of men; calling upon Angels or Saints departed; Worshiping of Images, Reliqts and Crosses; dedicating of Kirks, Altars, Dayes, Vowes to creatures: His Purgatorie: Prayers for the Dead, praying or speaking in a strange Language; with his Processions, blasphemous Letanie, & multitude of Advocates or Mediators: His manifold Orders, Auricular Confession: His general and doubtsome Faith: His satisfactions of men for their sinnes: His justification by works: *Opus operatum*, works of Supererogation, Merits, Pardons, Peregrinations, and vocations: His Holy-water; Baptising of Bells, Conjuring of Spirits, Hallowing of GODS good creature, with the superstitious opinion joyned there-

with: His worldly Monarchie and wicked Hierarchie: His three solemne Vowes, with all his Shavelings of sundry sorts: His erroneous and bloudie Decrees, made at *Trent*, with all the Subscribers and Approvers of that cruel & bloudy Band, conjured against the Kirk of GOD. And finally, we detest all his vain Allegories, Rites, Signes and Traditions brought in the Kirk, without, or against the Word of GOD, and Doctrine of this true reformed Kirk: To the which we joyne our selves willingly, in Doctrine, Faith, Religion, Discipline, and use of the Holy Sacraments, as lively Members of the same, in Christ our Head; Promising & swearing by the great *Name* of the *Lord our GOD*, that we shall continue in the Obedience of the Doctrine and Discipline of this Kirk, and shall defend the same, according to our vocation and power, all the dayes of our lives, under the paines contained in the Law, and danger both of Body and Soul in the Day of GODS fearful Judgment. And seeing that many are stirred up by Sathan, & that Roman Antichrist, to promise, swear, subscribe, and for a time use the Holy Sacraments in the Kirk deceitfully, against their own consciences, minding thereby; First, under the external cloak of Religion, to corrupt and subvert secretly GODS true Religion within the Kirk, and afterward, when time may serve, to become open enemies & persecutors of the same, under vain hopes of the Popes dispensation, devised against the Word of GOD, to his greater confusion, and their double condemnation in the Day of the LORD JESUS We therefore, willing to take away all suspicion of

Hypocrisie, and of such double dealing with GOD and his kirk, Protest, and call the *Searcher of hearts* for witnesse, that our mindes and hearts fully agree with this our *Confession*, *Promise*, and *Subscription*, so that we are not moved for worldly respect, but are perswaded only in our Consciences, through the knowledge and love GODS true Religion, printed in our hearts, the Holy Spirit, as we shall answer to him in Day, when the Secrets of all hearts shall be closed. And because we perceive, that the quietnes and stability of our Religion and Kirk, depend upon the safety and good behaviour of Kings Majesty, as upon a comfortable instrument of Gods Mercy, granted to this Country, for maintaining of his Kirk, and ministration of Justice amongst us, we protest and promise with hearts. under the same Oath, hand-writ, paines, that we shall defend his Person and thoritie, with our Goods, Bodies, and Lives the defence of Christ his Evangel, Liberties Country, ministration of Justice, and punishment of iniquity, against all Enemies within this Realm or without; as we desire our GOD to be a and merciful defender to us, in the day of death, & coming of our Lord JESUS CHRIST To whom with the Father and the Holy Spirit all Honour and Glory eternally.

LIkeas many Acts of Parliament not only in neral do abrogate, annul, and rescind Lawes, Statutes, Acts, Constitutions, Canons civil or municipal, with all other Ordinances practi-

practique penalties what soever, made in prejudice of the true Religion and Professours thereof; or of the true Kirk-discipline, Jurisdiction and Freedom thereof. Or in favours of Idolatrie and Superstition Or of the Papistical Kirk: As, *Act.* 3, *Act.* 31. *Parl.* 1. *Act.* 23. *Parl.* 11. *Act.* 114. *Parl.* 12. of King *James* the sixt, That Papistrie and Superstition may be utterly suppressed according to the intention of the Acts of Parliament repeated in the 5. Act. Parl. 20. King *James* the sixt. And to that end they ordain all Papists and Priests to be punished by manifold Civil and Ecclesiastical paines as adversaries to Gods true Religion, preached and by Law established within this Realm, Act. 24. Parl. 11. King *James* the sixt as common enemies to all Christian Government *Act.* 8. *Parl.* 16. King *James* 6. as Rebelles and Gainstanders of our Soveraigne Lords Authority. Act. 47. Parl. 3. King *James* 6. and as Idolaters Act. 104. Parl. 7. King *James* 6. But also in particular (by and attour the Confession of Faith) do abolish and condemne the Popes Authority and Jurisdiction out of this land, and ordain the maintainers thereof to be punished, Act. 2. Parl. 1. Act. 51. Parl. 3. Act. 106. Parl. 7. Act. 114. P. 12. K. *Iam.* 6. do condemn the Popes erroneous doctrine, or any other erroneous doctrine repugnant to any of the Articles of the true & Christian Religion publickly preached, and by Law established in this Realm, and ordain the Spreaders and Makers of Books and Libels, or Letters, or Writes of that Nature to be punished, *Act.* 46. *Parl.* 3 *Act.* 106. *Parl.* 7. *Act.* 24. *Parl.* 11. King *James* 6. Do condemne all Baptisme conform to the Popes

Kirk, and the Idolatrie of the Maſs, and ordains all ſayers, wilful hearers, and concealers of the Maſſe, the maintainers and reſetters of the Prieſts, Jeſuits, traffiquing Papiſts, to be punished without any exception or reſtriction, *Act.* 5. *Parl.* *Act.* 120. *Parl.* 12. *Act.* 164. *Parl.* 13. *Act.* 19 *Parl.* 14. *Act.* 1. *Parl.* 19. *Act.* 5. *Parl.* 20. *Iam.* 6. do condemn all erroneous books and writ containing erroneous doctrine againſt the Religion preſently profeſſed, or containing ſuperſtitious Rites and Ceremonies Papiſtical, whereby the people are greatly abuſed; and ordain the homebringe of them to be punished, *Act* 25. *Parl.* 11. *Iam.* 6. do condemne the monuments and dregs of bygane Idolatrie, as going to the Croſſes, obſerving feaſtival dayes of Saints, and ſuch other ſuperſtitious and Papiſtical Rites, to the dishonour of God contempt of true Religion, and foſtering of grosſe errour, among the people; and ordaine the ufe of them to be punished for the ſecond fault as Relaters, *Act.* 104. *Parl.* 9. King *James* 6.

LIKE AS many Acts of Parliament are conſerved for maintainance of Gods true and Chriſtian Religion, and the purity thereof, in Doctrine and Sacraments of the true Church of GOD, the liberty and freedom thereof, in her National and Synodal Aſſemblies, Presbyteries, Seſſions, Policie, Diſcipline, and Juriſdiction thereof, as the purity of Religion and liberty of the Church was uſed, profeſſed, exerciſed, preached and conſerved, according to the Reformation of Religion in this Realme, As for inſtance, *the 99. Act Parl.* *Act.* 23. *Parl.* 11. *Act.* 114. *Parl.* 12. *Act.* 19 *Iac.*

Parl. 13. of King *James* 6. ratified by the 4. *Act* of King *Charles*. So that the 6. *Act Parl.* 1. and 68. *Act P.* 6. of K. *Jam.* 6. in the Year of God 1579. declare, the Ministers of the blessed Evangel, whom GOD of his mercy had raised up, or hereafter should raise, agreeing with them that then lived in Doctrine, and Administration of the Sacraments; and the people that professed Christ as he was then offered in the Evangel, and doth communicate with the holy Sacraments, (as in the reformed Kirks of this Realm they were publickly administrate) according to the Confession of Faith, to be the true & holy Kirk of Christ Jesus within this Realme, and decern and declare all & sundrie, who either gainsay the word of the Evangel, received and approved; as the Heads of the Confession of Faith, professed in Parliament, in the Year of God 1560. specified also in the first Parliament of King *James* 6. and ratified in this present Parliament, more particularly do specifie; or that refuseth the administration of the Holy Sacraments, as they were then ministrated, to be no members of the said Kirk within this Realm, and true Religion, presently professed, so long as they keep themselves so divided from the Society of CHRISTS Body: And the subsequent *Act.* 69. *Parl.* 6. of King *James* 6. declares, that there is none other face of Kirk, nor other face of Religion then was presently at that time, by the favour of GOD, established within this Realm, which therefore is ever stiled, *Gods true Religion, Christs true Religion, the true and christian Religion, and a perfect Religion,* which, by manifold Acts of Parliament, all within this Realm, are bound to

to professe, to subscribe the articles thereof, the Confessions of Faith, to recant all Doctrine and errours, repugnant to any of the said Articles, &c. and 9. *Parl.* 1. *Act.* 45, 46, 47. *Parl.* 3. *Act.* *Parl.* 6. *Act.* 106. *Parl.* 7. *Act.* 24. *Parl.* 11. *Act.* 123. *Parl.* 12. *Act.* 194, 197. *Parl.* 14. of K. *James* the sixt. And all Magistrates, Sherifs, &c. to the one part are ordained to search, apprehend and punish all contraveeners, For instance *Act.* *Parl.* 8. *Act.* 104. *Parl.* 7. *Act.* 25. *Parl.* 11. K. *James* 6. And that notwithstanding of the King Majesties licences on the contrary, which are discharged and declared to be of no force, in so far as they tend in any wayes to the prejudice and hinder of the execution of the Acts of Parliament against Papists and Adversaries of true Religion. *Act.* 106. *Parl.* 7. K. *James* 6. On the other partie. 47. *Act. Parl.* 3. King *James* 6. It is declared and ordained, seing the cause of Gods true Religion and his Highnes's Authority are so joyned, as the hurt of the one is common to both, and that none shall be reputed as loyal and faithful Subjects to our Soveraign Lord, or his authority, but be punishable as rebellers and gainstanders of the same, who shall not give their Confession, and make their profession of the said true Religion; and that they who after defection shall give the Confession of their Faith of new, they shall promise to continue therein in time comming, to maintain our Soveraign Lords Authority, and at the uttermost of their power to fortifie, assist and maintain the true Preachers and Professours of Christs Evangel, against whatsoever enemies and gainstanders of the same,

and namely againſt all ſuch (of whatſoever nation, eſtate, or degree they be of) that have joined and bound themſelves, or have aſſiſted, or aſſiſt to ſet forward and execute the cruel Decrees of the Council of *Trent*, contrary to the true Preachers and Profeſſours of the Word of God, which is repeated word by word, in the Articles of Pacification at *Perth*, the 23. of *February* 1572. approved by Parliament the laſt of April 1573. Ratified in Parliament 1587. and related *Act.* 123. *Parl.* 12. of King *James* 6. with this addition, that they are bound to reſiſt all treaſonable uproares & hoſtilities, raiſed againſt the true Religion, the Kings Majeſty, and the true Profeſſours. Like as all Liedges are bound to maintain the Kings Majeſties Royal Perſon, and Authority, the Authority of Parliaments, without the which neither any lawes or lawful Judicatories can be eſtabliſhed, *Act.* 130, *and* 131. *Parl.* 8. King *James* 6. and the ſubjects liberties, who ought only to live and be governed by the Kings laws, the common lawes of this Realm allanerly. *Act.* 48. *Parl.* 3. King *James the* 1. *Act.* 79. *Parl* 6. King *James the* 4. *repeated in the Act.* 131. *Parl.* 8. King *James the* 6. which if they be innovated or prejudged, the Commiſſion anent the Union of the two Kingdoms of *Scotland* and *England*, which is the ſole *Act of the* 17. *Parl of* King *James* 6 declares ſuch confuſion would enſue, as this Realm could be no more a free Monarchie, becauſe by the fundamental laws ancient priviledges, offices, and liberties of this Kingdom, not only the Princely Authority of his Majeſties Royal diſcent hath been theſe many ages

maintained, but also the peoples security of their Lands, Livings, Rights, Offices, Liberties and dignities preserved. And therefore for the preservation of the said true Religion, Lawes, and Liberties of this Kingdom, it is statute by the 8. *Act Parl.* 1. *repeated in the* 99. *Act Parl.* 7. *Ratified in the* 23. *Act Parl.* 11. *and* 114. *Act Parl.* 12. of K. *James* 6. *and* 4. *Act of* King *Charles*, that all Kings and Princes, at their Coronation and reception of their Princely Authority, shall make their faithfull promise by their solemne Oath, in the presence of the Eternal God, that enduring the whole time of their lives, they shall serve the same Eternal God to the uttermost of their power, according as he hath required in his most holy word, contained in the Old and New Testament: and according to the same word, shall maintaine the true Religion of Christ Jesus, the preaching of his holy word, the due and right administration of the Sacraments now received and preached within this Realm (according to the Confession of Faith immediately preceeding) and shall abolish and gainstand all false Religion contrary to the same; and shall rule the people, committed to their charge, according to the Will and Command of God, revealed in the foresaid word, and according to the laudable Lawes and Constitutions received in this Realm, no wayes repugnant to the said will of the Eternal God; and shall procure, to the uttermost of their power, to the Kirk of God, and whole Christian People, true and perfect peace in all time coming, and that they shall be careful to root out of their Empire all heretick, and enemies to the true worship of God

who shall be convicted by the true Kirk of God, of the foresaid crimes: which was also observed by his Majesty at his Coronation at *Edinburgh*, 1633. as may be seen in the Order of the Coronation.

In Obedience to the Commandement of God, conform to the practice of the godly in former times, and according to the laudable example of our worthy and Religious Progenitors, and of many yet living amongst us, which was warranted also by Act of Counsel, commanding a General Band to be made, and subscribed by his Majesties Subjects of all Ranks, for two causes: One was, for defending the true Religion, as it was then reformed, & is expressed in the Confession of Faith, above written, and former larger Confession established by sundry Acts of lawful General Assemblies, and of Parliament, unto which it hath relation, set down in publick Catechismes, and which had been for many years with a blessing from Heaven preached, and professed in this Kirk and Kingdome, as Gods undoubted Truth, grounded only upon his written word. The other cause was for maintaining the Kings Majesty; his Person and Estate: the true worship of God, and the Kings authority being so straitly joined, as that they had the same Friends, and common Enemies, and did stand and fall together. And finally being convinced in our minds and confessing with our mouths, that the present and succeeding generations in this Land, are bound to keep the foresaid National Oath and subscription inviolable. We Noblemen, Barons, Gentlemen, Burgesses, Ministers & Commons under subscribing con-

considering divers times before, and especially at this time, the danger of the true Reformed Religion, of the Kings honour, and of the publick peace of the Kingdom, by the manifold innovations and evills, generally contained, and particularly mentioned in our late Supplications, Complaints, and Protestations. Do hereby professe, and before GOD, His Angels and the World, solemnly declare, that with our whole hearts we agree and resolve all the dayes of our life constantly to adhere unto, and to defend the foresaid true Religion, and (forbearing the practise of all novations, already introduced in the matters of the worship of GOD, or approbation of the corruptions of the publick Government of the Kirk, or civil places and power of Kirkmen, till they be tryed and allowed in free Assemblies, and in Parliaments) to labour by all means lawful to recover the purity and liberty of the Gospel, as it was established and professed before the foresaid novations. And because after due examination, we plainely perceive and undoubtedly believe, that the Innovations and evils contained in our Supplications, Complaints, and Protestations, have no warrand of the Word of GOD, are contrary to the Article of the foresaid Confession, to the intention and meaning of the blessed Reformers of Religion in this Land, to the above written Acts of Parliament; and do sensibly tend to the re-establishing of the Popish Religion and Tyranny, and to the subversion and ruine of the true Reformed Religion, and of our Liberties, Lawes, and Estates, we also declare that the foresaid confessions are to be interpreted, and ought to be understood

ſtood of the foreſaid novations and evils, no leſſe than if every one of them had bee expreſſed in the foreſaid Confeſſions, and that we are oblidged to deteſt and abhor them, amongſt other particular heads of Papiſtrie abjured therein. And therefore, from the knowledge and conſciences of our duty to GOD, to our King and Countrey, without any worldly reſpect or inducement, ſo farre as humane infirmity will ſuffer, wiſhing a further meaſure of the grace of GOD for this effect, we promiſe, and ſwear by the *Great Name of the Lord our GOD*, to continue in the Profeſſion and Obedience of the foreſaid Religion, that we ſhall defend the ſame and reſiſt all theſe contrary errors and corruptions, according to our vocation, and to the uttermoſt of that power that God hath put in our hands, all the dayes of our life. And in like manner with the ſame heart, we declare before GOD and Men, that we have no intention nor deſire to attempt any thing that may turn to the diſnonour of GOD, or to the diminution of the Kings greatnes and authority: but on the contrary, we promiſe and ſwear, that we ſhall, to the uttermoſt of our power, with our means and lives, ſtand to the defence of our dread Soveraign the Kings Majeſty, his Perſon and Authority, in the defence and preſervation of the foreſaid true Religion, Liberties, and Lawes of the Kingdom: As alſo to the mutuall defence and aſſiſtance, every one of us of another, in the ſame cauſe maintaining the true Religion, and his Majeſties authority, with our beſt counſel, our bodies, means, and whole power, againſt all ſorts of Perſons whatſoever: So that whatſoever

ſhall

shall be done to the least of us for that cause, shall be taken as done to us all in general, and to every one of us in particular. And that we shall neither directly nor indirectly suffer ourselves to be divided or withdrawn by whatsoever suggestion, allurement, or terrour, from this blessed and loyal Conjunction, nor shall cast in any let or impediment that may stay or hinder any such resolution, as by common consent shall be found to conduce for the good ends. But on the contrary, shall by all lawful means labour to further and promove the same. And if any such dangerous and divisive motion be made to us by word or writ, we, and every one of us, shall either suppresse it, or, if need be, shall incontinent make the same known, that it may be timously obviated. Neither do we feare the foule aspersions of rebellion, combination, or what else our adversaries from their craft and malice would put upon us, seing what we do is so well warranted, and ariseth from an unfained desire to maintain the true worship of God; the Majestie of our King, and peace of the Kingdome, for the common happiness of ourselves and posterity. And because we cannot look for a blessing from God upon our proceedings, except with our Profession and Subscription, We joyne such life and conversation, as beseemeth Christians; who have renewed their Covenant with God; we therefore, faithfully promise; for ourselves, our followers, and all others under us, both in publick, in our particular families, and personal carriage, to endeavour to keep ourselves within the bounds of Christian liberty, and to be good examples to others

others of all Godlineſſe, Soberneſs and Righteouſneſſe, and of every duty we owe to God and Man. And that this our Union and Conjunction may be obſerved without violation, we call the living God, the Searcher of our Hearts to witneſs, who knoweth this to be our ſincere Deſire, and unfained Reſolution, as we ſhall anſwer to Jeſus Chriſt, in the great Day, and under the pain of Gods everlaſting wrath, and of infamie, and loſſe of all honour and reſpect in this world, moſt humbly beſeeching the Lord, to ſtrengthen us by his holy Spirit for this end, and to bleſs our deſires and proceedings with a happy ſucceſſe, that Religion and Righteouſneſſe may flourish in the Land, to the glory of God, the honour of our King, and peace and comfort of us all; in witnes whereof we have ſubſcribed with our hands all the premiſſes.

The Article of this Covenant, which was at the firſt ſubſcription referred to the determination of the General Aſſembly, being determined, and thereby the Five Articles of Perth, *the government of the Kirk by Biſhops, the civil places and power of Kirkmen, upon the reaſons and grounds contained in the Acts of the General Aſſembly declared to be unlawful within this Kirk, We ſubſcribe according to the determination foreſaid.*

The

A Solemne League and Covenant, for Reformation, and defence of Religion, &c.

WE Noblemen, Barons, knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, Commons of all sorts in the kingdom of Scotland, England, and Ireland, by the providence of God living under one king, and being of one Reformed Religion having before our eyes the glory of God, and the advancement of the kingdom of our Lord and Saviour Jesus Christ, the honour and happinesse of the kings Majesty and his posterity, and the true publick Liberty, Safety, and Peace of the kingdoms wherein every ones private condition is included: and calling to minde the treacherous and bloudly plots, conspiracies attempts, and practices of the enemies of God against the true Religion, and professors thereof in all places, especially in these three kingdomes ever since the Reformation of Religion, and how much their rage, power and presumption, are of late, and at this time increased and exercised, whereof the deplorable estate of the Church and kingdom of Ireland, the distressed estate of the Church and Kindom of England, and the dangerous estate of the Church and Kingdome of Scotland are present and publick Testimonies: we hav-

have now at last (after other means of Supplication, Remonstrance, protestations and sufferings) for the preservation of our selves and our Religion from utter Ruine and Destruction, according to the commendable practice of these Kingdomes in former times and the Example of Gods people in other Nations after mature deliberation resolved and determined to enter into a mutual and solemn League and Covenant: Wherein we all subcribe and each one of us for himself, with our hands lifted up to the most high God, do swear.

1. That we shall sincerely, really and constantly through the Grace of God, endeavour in our several places and callings the preservation of the Reformed Religion in the Church of *Scotland* in Doctrine Worship, Discipline and Government, against our common Enemies: the reformation of Religion in the kingdoms of *England* and *Ireland*, in Doctrine, Worship, Discipline and Goverment, according the Word of God & the Example of the best Reformed Churches. And shall endeavour to bring the Churches of God in the three kingdomes to the neerest conjunction and Uniformity in Religion, Confession of Faith, Form of Church government, directory for Worship, and Catechizing: That we and our Posterity after us may as Brethren live in Faith and Love, and the Lord may delight to dwell in the middest of us.

2. That we shall in like manner without respect of persons indeavour the Extirpation of popery, Prelacy (that is Church Government, by Arch, Bishops, their Chancellors and Commissaries,

Deans, Deans and Chapters, Arch-Deacons, a
all other Eccleſiaſtical Officees depending on
Hierarchy) Superſtition, Hereſie, Schiſm
Prophanneſſe, and whatſoever ſhall be fo
to be contrary to ſound Doctrine, and
power of Godlliueſſe; leſt we partake in other
ſins, and thereby be in danger to receive of
plagues and that the Lord may be one, and
Name one, in the three Kingdoms.

3. We ſhall with the ſame ſincerity, rea
and conſtancy, in our ſeveral vocations, in
vour with our eſtates and lives, mutually to pr
ve the Rights and Priviledges of the Parliament
the liberties of the *Kingdoms*, and to preſerve
defend the *Kings* Majeſties perſon and authority
the preſervation and defence of the true Relig
and Liberties of the *Kingdoms*; that the world
bear witneſſe with our conſciences of our lo
and that we have no thoughts, or intentions
minish his Majeſties juſt power and greatneſs.

4. We ſhall alſo with all faithfulneſſe endea
the diſcovery of all ſuch as have been; or ſha
Incendiaries, Malignants, or evil Inſtrume
by hindering the Reformation of Religion,
ding the *King* from his people, or one of the
doms from another, or making any faction
ties amongſt the people, contrary to this
and Covenant, that they may be brought
blick trial, and receive condigne punishmen
the degree of their offences ſhall require or
or the ſupream judicatories of both *Kingdoms*
pectively, or others having power from the
that effect, ſhall judge convenient.

5. And whereas the happineſs of a bleſſed peace between theſe Kingdoms, denied in former times to our Progenitors, is by the good providence of God granted unto us, and hath been lately concluded, and ſetled by both Parliaments, we ſhall each one of us, according to our place and intereſt, endeavour, that they may remain conjoined in a firm Peace and Union, to all poſterity: and that Juſtice may be done upon the wilful Oppoſers thereof, in manner expreſſed in the precedent Article.

6. We ſhall alſo according to our places and callings, in this common cauſe of Religion, Liberty, and Peace of the Kingdoms, aſſiſt and defend all thoſe that enter into this League and Covenant, in the maintaining thereof; and ſhall not ſuffer our ſelves directly or indirectly, by whatſoever combination, perſwaſion or terror, to be divided and withdrawn from this bleſſed Union and Conjunction, whether to make defection to the contrary part, or to give our ſelves to a deteſtable indifferency or neutrality in this cauſe, which ſo much concerneth the glory of God, the good of the Kingdoms, and honour of the King; but ſhall all the dayes of our lives Zealouſly and conſtantly continue therein againſt all Lets and impediments whatſoever; and what we are not able our ſelves to to ſuppreſſe or overcome, we ſhall reveal and make known, that it may be timely prevented or removed: All which we ſhal do as in the ſight of God: And becauſe theſe Kingdoms are guilty of many ſins and provocations againſt God, and his Son Jeſus Chriſt, as it is too manifeſt by our

present distresses and dangers, the fruits thereof we professe and declare before God and the world our unfained desire to be humbled for our own sins, and for the sins of these Kingdoms; especially, that we have not as we ought, valued the inestimable benefite of the Gospel that we have laboured for the purity and power thereof, and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our selves, which are the causes of other sins and Transgressions, so much abounding amongst us; and our true and unfained purpose, desire, and endeavour for our selves and all other under our power and charge, both in publick, and in private in all duties we owe to God and man, to amend our lives and each one to go before another in the example of a real Reformation, that the Lord may turn away his wrath, and heavy indignation, and establish these Churches and Kingdoms in truth and peace. And this Covenant we make in the presence of Almighty God, the searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day when the secrets of all hearts shall be discloſed, most humbly beseeching the Lord to strengthen us by his Holy Spirit for this end, and to blesse our desires and proceedings with such successe, as may be deliverance and safety to his people, encouragement to other Christian Churches groaning under, or in danger of the yoake of Antichristian Tyrannie; to joyn in the same or like Association and Covenant, to the glory of God, the enlargement of the Kingdom of Jesus Christ, and

peace and Tranquillity of Christian Kingdoms and Common-wealths.

A Solemn Acknowledgement of publick sins and Breaches of the Covenant, and a solemn Engagement to all the Duties contained therein, namely those which do in a more special way relate unto the dangers of these times.

WE E Noblemen, Barons, Gentlemen, Burgesses, Ministers of the Gospel, and Commons of all sorts within this Kingdom, by the good hand of GOD upon us, taking in serious consideration the many sad afflictions and deep distresses wherewith we have been exercised for a long time past, and that the Land after it hath been sore wasted with the Sword and the Pestilence, and threatened with Famine, and that shame and contempt hath been poured out from the Lord against many thousands of our Nation who did in a sinful way make War upon the Kingdom of *England*, contrary to the Testimony of his Servants and desires of his People, and that the remnants of that Army returning to this Land have spoiled and oppressed many of our Brethren, and that the Malignant party is still numerous, and retaining their former principles wait for an oppor-

munitie to raise a new and dangerous War, not on-
ly unto the rending of the bowels of this Kingdom
but unto the dividing us from *England*, and over-
turning of the Work of God in all the three King-
doms: And considering also that a cloud of calami-
ties doth still hang over our heads and threaten us
with sad things to come. We cannot but look
on these things as from the Lord who is righteous
in all his wayes feeding us with the bread of tea
and making us to drink the waters of affliction u
til we be taught to know how evil and bitter
thing it is to depart away from him, by breac
the Oath and Covenant which we have made w
him, and that we may be humbled before him
confessing our sinne, and forsaking the evil of o
way.

Therefore being pressed with so great necessi
and straits, and warranted by the Word of Go
and having the example of Gods People of old, w
in the time of their troubles, and when they w
to seek delivery and a right way for themselves
the Lord might be with them to prosper them,
humble themselves before him, and make a
and particular Confession of the sins of their Pr
ces, their Rulers, their Captains, their Priest
their People, and did ingage themselves to do
more so, but to reform their wayes and be stedf
in his Covenant; And remembring the practise
our Predecessours in the Year 1596. Wherein
General Assembly, and all the Kirk-Judicatori
with the concurrence of many of the Nobili
Gentry and Burgesses, did with many tears
knowledge before God the breach of the Nation
Cov

Covenant, and ingaged themselves to a Reformation, even as our Predecessours and theirs had before done in the General Assembly and convention of Estates in the Year 1567. And perceiving that this duty, when gone about out of conscience and in sincerity, hath alwayes been attended with a reviving out of troubles, and with a blessing and successe from Heaven; We do humbly and sincerily as in his sight, who is the searcher of hearts, acknowledge the many sins and great transgressions of the Land; We have done wickedly our Kings, our Princes, our Nobles, our Judges, our Officers, our Teachers, and our People: Albeit the Lord hath long and clearly spoken unto us we have not hearkened to his voice, albeit he hath followed *us* with tender mercies, we have not been allured to wait upon him and walk in his way; And though he hath stricken us, yet we have not grieved: Nay though he hath consumed us, we have refused to receive correction; We have not remembered to render unto the Lord according to his goodnesse and according to our own vows and promises, but have gone away backward by a continued course of backsliding, and have broken all the Articles of that solemn League and Covenant which we swore before God, Angels and Men.

Albeit there be in the land many of all ranks, who be for a Testimony unto the Truth, and for a name of joy and praise unto the Lord by living godly, studying to keep their garments pure, and being stedfast in the Covenant and Cause of God; Yet we have reason to acknowledge that most of us have not endeavoured with that reality sincery and

constancy, that did become us, to preserve the work of Reformation in the Kirk of *Scotland*; Many have satisfied themselves with the purity of the Ordinances neglecting the power thereof; yea, some have turned aside to crooked wayes destructive to both. The prophane loose and insolent carriage of many in our Armies, who went to the Assistance of our *Brethren* in *England*, And the tamperings and unstraight dealing of some of our Commissioners and others of our Nation in *London*, the Isle of *Wight* and other places of that Kingdom have proved great lets to the work of Reformation, and setling of Kirk-Government there, whereby Errour and Schism in that Land have been encreased, and Sectaries hardened in their way. We have been so far from endeavouring the extirpation of Prophanesse, and what is contrary to the power of godlinesse, that prophanity hath been much winked at and Prophane Persons much countenanced and many times employed until iniquity and ungodlinesse hath gone over the face of the land as a flood; Nay, sufficient care hath not been had to separate betwixt the precious and the vile, by debarring from the Sacrament all ignorant and scandalous persons according to the Ordinances of this Kirk.

Neither have the Priviledges of the Parliament and Liberties of the Subject been duly tendered, But some amongst our selves have labored to put into the hands of our King an arbitrary and unlimited power destructive to both, And many times have bin accessory of late to those means and ways whereby the freedom & priviledges of Parliaments have

have been encroached upon & the Subjects oppressed in their Consciences, persons & Estates: Neither hath it been our care to avoid these things which might harden the King in his evil way, But upon the contrary he hath not onely been permitted, but many of us have been instrumental to make him exercise his power in many things tending to the prejudice of Religion and of the Covenant, and of the Peace and safety of these Kindoms; Which is so farre from the right way of preserving his Majesties Person & Authority, that it cannot but provoke the Lord against him unto the hazard of both, Nay under a pretence of relieving and doing for the King whilst he refuses to do what was necessary for the house of God, so we have ranversed and violated most of all the Articles of the Covenant.

Our own Consciences within, and Gods judgements upon us without do convince us of the manifold wilful renewed breaches of that Article which concerneth the discovery and punishment of Malignants, whose crimes have not onely been connived at but dispensed with and pardoned, and themselves received unto intimate followship with our selves, and entrusted with our Counsels, admitted unto our Parliaments, and put in places of Power and Authority for managing the publick affairs of the Kingdome, whereby in Gods justice they got at last into their hands the whole power and strength of the Kingdome, both in judicatories and Armies, And did imploy the same unto the enacting and prosecuting an unlawful Engagement in warre against the Kingdome of *England*, Notwithstanding of the dissent of ma-

ny considerable members of Parliament, who had given constant proof of their integritie in the cause from the beginning, of many faithful testimonies and free warnings of the servants of God, of the Supplications of many Synods, Presbyteries and Shyres, and of the Declarations of the General Assembly and their Commissioners to the contrary. Which ingagement as it hath been the cause of much sinne, so also of much misery and calamity unto this Land, and holds forth to us the grevousnesse of our sinne of complying with Malignants in the greatnesse of our judgement, that we may be taught never to spilt again upon the same rock, upon which the Lord hath set so remarkable a Beacon. And after all that is come to passe unto us because of this our trespasse, and after that grace hath been shewed nnto us from the Lord our God by breaking these mens yoke from of our necks, and putting us again into a capacitie to act for the good of Religion, our own safety and the Peace and safety of this Kingdom, should we again break his Commandment and Covenant by joyning once more with the people of these abominations, and taking into our bosome those Serpents which has formerly stung us almost unto death: This as it would argue great madnesse & folly upon our part, So no doubt, if it be not avoided, will provoke the Lord against us to consume us until there be no remnant nor escaping in the Land.

And albeit the Peace and Union betwixt the Kingdomes be a great blessing of God unto both, a Bond which we are obliged to preserve unviolated, and to endeavour that justice may be done upon

on the opposers thereof; Yet some in this Land, who have come under the bond of the Covenant, have made it their great study how to dissolve this Union, and few or no endeavours have been used by any of us for punishing of such.

We have suffered many of our Brethren in several parts of the Land to be oppressed of the common Enemy without compassion or relief; There hath been great murmuring and repining because of expense of means and pains in doing of our duty; Many by perswasion or terror have suffered themthemselves to be divided and withdrawn to make defection to the contrary part, Many have turned off to a detestable indifferency and neutrality in this cause, which so much concerneth the glory of God and the good of these Kingdoms, Nay many have made it their study to walk so, as they might comply with all times and all the revolutions thereof. It hath not been our care to countenance, encourage, intrust and employ such onely, as from their hearts did affect and mind Gods work, But the hearts of such many times have been discouraged, and their hands weakened, their sufferings neglected,& themselves slighted, & many who where once open enemies and alwayes secret underminers countenanced and employed, Nay even those who had been looked upon as Incendiaries, and upon whom the Lord had set marks of desperate Maligancy, falshood and deceit were brought in, as fit to manage publick affairs; Many have been the lets and Impediments that have been cast in the way to retard & obstruct the Lords work, & some have keeped secret, what of themselves they were not able to suppresse and overcome.

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Besides these and many other breaches of the Articles of the Covenant in the matter thereof, which it concerneth every one of us to search out and acknowledge before the Lord, as we would wish his wrath to be turned away from us; So have many of us failed exceedingly in the manner of our following and pursuing the duties contained therein, not only seeking great things for ourselves and minding of private interests and ends concerning ourselves and friends and followers, with those things which concern the publick good, but many times preferring such to the Honour of God and good of his cause, and retarding Gods work that we might carry along with us our own interests and designes. It hath been our way to trust in the means and to rely upon the arme of flesh for successe, Albeit the Lord hath many times made us meet with disappointment therein, and stained the pride of all our Glory, by blasting every carnal confidence unto us: We have followed for the most part the counsels of flesh and blood, and walked more by the rules of Policy then Piety, and have hearkened more unto men then unto God

Albeit we made solemn publick profession before the World of our unfained desires to be humbled before the Lord for our own sinnes, and the sinnes of these Kingdoms, especially for our undervaluing of the inestimable benefit of the Gospel, and that we have not laboured for the power thereof, and received Christ into our hearts, and walked worthy of him in our lives, and for our true and unfained purpose, desire and endea-

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vour for ourselves, and all others under our power and charge both in publick and private, in all duties which we owe to God and man to amend our lives, and each one to go before another in the example of a real Reformation, that the Lord might turn away his wrath and heavy indignation and establish these Kirks and Kingdomes in truth and peace; Yet we have refused to be reformed and have walked proudly and obstinatly against the Lord, not valuing his Gospel, nor submitting our selves unto the obedience thereof; nor seeking after Christ, nor studying to honour him in the excellency of his person nor employ him in the vertue of his offices, nor making conscience of publick Ordinances, nor private nor secret duties, nor studying to edifie one another in love. The ignorance of God and of his Son Jesus Christ prevailes exceedingly in the Land; the greatest part of Masters of Families amongst Noblemen, Barons, Gentlemen, Burgesses and Commons neglect to seek God in their Families, and to endavour the Reformation thereof; And albeit it hath been much pressed, yet few of our Nobles and great ones ever to this day could be perswaded to perform family duties themselves and in their own persons, which makes so necessary and useful a duty to be misregarded by others of inferior rank; Nay many of the Nobility, Gentry and Burrows who should have been examples of Godlinesse and sober walking unto others, have been ring-leaders of excesse and rioting. Albeit we be the Lords people ingaged to him in a solemn way, yet to this day we have

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not made it our study that Judicatories and Armies should consist of, and places of power and trust be filled with men of a blamelesse and Christian conversation, and of known integrity and approved fidelity, affection and Zeal unto the cause of God, but not only those who have been neutral and indifferent but disaffected and Malignant, and others who have been prophane and scandalous have been intrusted? By which it hath come to passe that Judicatories have been the seats of injustice and iniquitie, and many in our Armies by their miscarriages have become our plague unto the great prejudice of the cause of God, the great scandal of the Gospel, and the great increase of loosenesse and prophanity throughout all the Land. It were impossible to reckon up all the abominations that are in the Land, but the Blaspheming of the Name of God, swearing by the Creatures, prophanation of the Lords Day, uncleannesse, drunkennesse, excesse and rioting, vanity of apparel, lying and deceit, railing and cursing, arbitrary and uncontrolled oppression, and grinding of the faces of the poor by Landlords and others in place and power are become ordinary and common sinnes; And besides all these things there be many other transgressions, whereof the Land wherein we live are guilty: All which we desire to acknowledge and be humbled for, that the world may bear witnesse with us, that Righteousnesse belongeth unto God and shame and confusion of face unto us as appears this day.

And because it is needful for these who find mercy not only to confesse but also to forsake their sin

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Therefore that the reality and sincerity of our repentance may appear, We do Resolve and solemnly ingage our selves before the Lord carefully to avoid for the time to come all these offences, whereof we have now made solemn publick acknowledgment, and all the snares and tentations which tend thereunto: And to testifie the integrity of our resolution herein, and that we may be the better enabled in the power of the Lords strength to perform the same, We do again Renue our Solemn League and Covenant, Promising hereafter to make conscience of all the duties whereunto we are obliged in all the heads and Articles thereof, particularly of these which follow.

1. Because Religion is of all things the most excellent and pretious, the advancing and promoving the power thereof against all ungodlinesse and profanity, the securing and preserving the purity thereof against all error heresie and schisme, and namely, *Independency*, *Anabaptisme*, *Antinominianisme*, *Arminianisme*, *Socinianisme*, *Familisme*, *Libertinisme*, *Scepticisme*, and *Erastianisme*, and the carrying on the work of uniformity shall be studied and endeavoured by us before all wordly interests whether concerning the King or ourselves or any other whatsomever. 2. Because many have of late laboured to supplant the liberties of the Kirk, we shall maintain and defend the Kirk of *Scotland*, in all her Liberties and Priviledges, against all who shall oppose or undermine the same or encroach thereupon under any pretexr whatsomever. 3. We shall vindicat and maintain the liberties of the Subjects in all these things, which concern their consciences

sciences, Persons and Estates. 4. We shall carefully maintain and defend the Union betwixt the Kingdomes, and avoid every thing that may weaken the same, or involve us in any measure of accession unto the guilt of those who have invaded the Kingdom of *England*. 5. As we have been always Loyal to our King, so we shall still endeavour to give unto God that which is Gods, and to *Cesar* the things which are *Cesars*. 6. We shall be so farre from conniving at, complying with or countenancing of Malignancy, Injustice, iniquity, prophanity and impiety, that we shall not onely avoid, and disountenance those things and Cherish and encourage these persons, who are zealous for the Cause of God, and walk according to the Gospel; but also shall take a more effectuall course then heretofore in our respective Places and Callings for punishing and suppressing there of, and faithfully endeavour that the best and surest remedies may be applyed for taking away the causes thereof, and advancing the knowledge of God and Holinesse and Righteousnesse in the Land. And therefore in the last place, as we shall earnestly pray unto God that he would give us *able men fearing God, men of truth & hating covetousnesse* to judge & bear charge among his people, so we shall according to our Places and Callings endeavour that Magistratories and all places of power and trust both in Kirk and State may consist of, and be filled with such men as are of known good affection to the cause of God and of a blamelesse and Christian conversation.

And because there be many, who heretofore

have not made conscience of the oath of God, but some through fear, others by perswasion and upon base ends and humane interests have entered thereunto, who have afterwards discovered themselves, to have dealt deceitfully with the Lord in swearing falsly by his name: Therefore we who do now renew our Covenant in reference to these duties and all other duties contained therein, do in the sight of him who is the searcher of hearts sole only Professe that it is not upon any politique advantage or private interest or by end, or because of any terrour or perswasion from men, or hypocritically and deceitfully, that we do again take upon us the oath of God, but honestly and sincerily and from the sence of our duty, and that therefore denying ourselves and our own things and laying aside all self-interest and ends: We shall above all things seek the honour of God, the good of his Cause and the wealth of his people, and that forsaking the counsels of flesh and blood, and not leaning upon carnal confidences, we shall depend upon the Lord, walk by the rule of his word, and hearken to the voice of his servants: In all which professing our own weaknesse. We do earnestly pray to God who is the Father of mercies through his Son Jesus Christ, to be merciful unto us, and to enable us by the power of his might, that we may do our duty unto the praise of his Grace in the Churches. AMEN.

Edinburg, 6. *October* 1648
Post meridiem.

Act for renewing of the Solemn League and Covenant.

THE Commission of the General Assem[illegible] considering that a great part of this la[illegible] have involved themselves in many & g[illegible] breaches of the Solemn League and Covenant, [illegible] that the hands of many are grown slack in fo[illegible]ing and pursuing the duties contained therein, [illegible] that many who not being come to sufficient [illegible] when it was first sworn and subscribed, have [illegible] hithertils been received into the same, Do [illegible] these and other gave and important considera[illegible] Appoint and Ordain the Solemn League and Co[illegible]nant to be renewed throughout all the Congre[illegible]ons of this kingdom; and because it is a d[illegible] great weight and consequence, Ministers after [illegible] sight hereof would be careful to take pains in [illegible] Doctrine and otherwise, that their people m[illegible] made sensible of these things wherein they [illegible] broken the Covenant, and be prepared for the [illegible]newing thereof with sutable affections and dis[illegible]tions: And that these things may be the better [illegible]formed, we have thought it necessary to con[illegible]cend upon a solemn acknowledgment of p[illegible] sinnes and breaches of the Covenant, and a [illegible]

Engagement to all the duties contained therein, namely those which do in a more special way relate unto the dangers of these times: And this solemn acknowledgment and Engagement sent herewith shall be made use of, And the League and Covenant shall be renewed in such manner as followes. First, There shall be intimation of a solemn publick humiliation and Fast the second Sabbath of *December* to be kept upon the next Thursday and Lords day thereafter, At which intimation the League and Covenant, and the publick acknowledgment of sinnes and Engagement unto duties are to be publickly read by the Minister in the audience of all the people, And they are to be exhorted to get copies thereof that they may be made acquainted therewith; And the Humiliation & Fast is to be kept the next Thurday thereafter in reference to the breaches of the Covenant contained in the solemn publick acknowledgment as the causes thereof, and the next Lords day thereafter which is also to be spent in publick Humiliation and fasting, immediatly after the Sermon, which is to be applied to the businesse of that day, the publick acknowledgment and engagement is again to be publickly read, And thereafter prayer is to be made containing the confession of the breaches mentioned therein and begging mercy for these sinnes, and strength of God for renewing the Covenant in sincerity and Truth: After which Prayer the solemn League and Covenant is to be read by the Minister, and then to be sworn by him and all the people, who are to ingage themselves for performance of all the duties contained therein, Namely these

which are mentioned in the publick acknowledgment and Engagement and are oppofit unto the fins therein confeſſed: And the action is to be cloſed with Prayer to God that his People may be enabled in the power of his ſtrength to do their duty according to their Oath now renewed in ſo ſolemn a way. It is alſo hereby provided, that all thoſe who renew the League and Covenant ſhall again ſubſcribe the ſame. And that none be admitted to the renewing or ſubſcribing thereof who are excluded by the other act and direction ſet herewith.

A. KER.

Edinburgh, 14. *October* 1643.

THE Committee of Eſtates being very ſenſible of the grievous backſlidings of the Land in the manifold breaches of the ſolemn League and Covenant, made and ſworne to the moſt high GOD; Do therefore unanimouſly and heartily Approve the ſeaſonable and pious reſolution of the Commiſſion of the Generall Aſſembly, for a Solemn Acknowledgment of the publick Sins and Provocations, eſpecially the breach of the Covenant, and a Solemn Engagement to a more conſcionable performance of the Duties therein contained, and for renewing the Solemn

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League and Covenant: And do require and Ordain, that the directions of the said Commission of Assembly, in their Act of the sixth of this moneth for a publick Acknowledgment of sins, and ingagement to Duties be carefully followed, that the Fast and Humiliation appointed by them be religiously observed, and that the Solemn League and Covenant be sincerely and cordially renewed and subscribed in the manner they have prescribed in their said Act, *&c. Extract.*

Mr THOMAS HENDERSON.

A DIRECTORY

For the publique

Worship of GOD,

Throughout the three Kingdoms of *England*, *Scotland* and *Ireland*.

WITH

PROPOSITIONS

Concerning

Church-Government,

And Ordination of *Ministers*.

Printed in the Year 1679.

THE PREFACE.

IN the beginning of the blessed Reformation, our wise and pious Ancestors took care to set forth an Order for redress of many things, which they, then by the Word discovered to be Vain, Erroneous, Superstitious, and Idolatrous in the publique Worship of God. This occasioned many Godly and Learned Men to rejoyce much in the Book of Common Prayer at that time set forth; Because the Mass, and the rest of the Latin Service being removed, the Publique Worship was celebrated in our own Tongue; many of the Common People also received benefit by hearing the Scriptures read in their own Language, which formerly were unto them, as a Book that is sealed.

Howbeit, long and sad experience hath made it manifest, that the Liturgy used in the Church of *England*, (notwithstanding all the pains and religious intentions of the Compilers of it) hath proved an offence, not only to many of the godly at

at home, but also to the Reformed Churches abroad. For, not to speak of urging the Reading of all the Prayers, which very greatly increased the burden of it, the many unprofitable and burdensome Ceremonies, contained in it, have occasioned much mischief, as well by disquieting the Consciences of many Godly Ministers and People, who could not yeeld unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or subscribing to these Ceremonies. Since good Christians have been by means thereof kept from the Lords Table, and divers able and faithful Ministers debarred from the exercise of their Ministry (to the endangering of many thousand souls, in a time of such scarcity of faithful Pastors) and spoiled of their lively-hood, to the undoing of them and their Families. Private and their Faction have laboured to raise the estimation of it to such an height, as if there were no other Worship, or way of Worship of God amongst us, but only the Service Book, or the great hindrance of the Preaching of the Word, and (in some places, especially of late) to the justling of it out as unnecessary; or (at best) as far inferiour to the reading of Common prayer, which was made no better then an Idol by many ignorant and superstitious people, who placing themselves in their presence at that Service, and their Lip labour in bearing a part in it, have thereby hardned themselves in their ignorance and carelesness of saving knowledge and true piety.

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In the mean time Papists boasted, that the Book was a compliance with them in a great part of their service, and so were not a little confirmed in their Superstition and Idolatry, expecting rather our return to them, then endeavouring the Reformation of themselves: In which expectation they were of late very much encouraged, when, upon the pretended warrantableness of imposing of the former Ceremonies, new ones were dayly obtruded upon the Church.

And hereunto (which was not foreseen, but since hath come to pass,) that the Liturgy hath been a great means, as on the one hand to make and increase an idle and unedifying Ministry which contented it self with set Forms made to their hands by others, without putting forth themselves to exercise the gift of Prayer, with which our Lord *Jesus Christ* pleaseth to furnish all his servants whom he calls to that Office: So on the other side it hath been (and ever would be if continued) a matter of endless strife and contention in the Church, and a snare both to many godly and faithful Ministers, who have been persecuted and silenced upon that occasion, and to others of hopeful parts, many of which have been, and more still would be, diverted from all thoughts of the Ministry to other studies; especially in these latter times, wherein God vouchsafeth to his people more and better means for the discovery of Error and Superstition, and for attaining of knowledge in the Mysteries of Godliness, and gifts in Preaching and Prayer.

Upon these, and many the like weighty consi-

siderations, in reference to the whole Book in general and because of divers particulars contained in it, not from any love to Novelty, or intention to disparage our first Reformers, (of whom we are perswaded, that, were they now alive, they would joyn with us in this work, and whom we acknowledg as excellent instruments, raised by God to begin the purging and building of his House, and desire they may be had of us and Posterity in everlasting remembrance, with thankfulness and honour,) but that we may in some measure answer the gracious Providence of God which at this time calleth upon us for further Reformation, and may satisfie our own Conscience and answer the expectation of other Reformed Churches, and the desires of many of the Godly among ourselves, and withal give some publick Testimony of our endeavours for Uniformity in Divine Worship. which we have promised in our Solemn League and Covenant; We have, after earnest and frequent calling upon the Name of God, and after much Consultation, not with flesh and blood, but with his Holy Word, resolved to lay aside the former Leturgy, with the many Rites and Ceremonies formerly used in the Worship of God, and have agreed upon this following Directory for all the parts of Publique Worship at ordinary and extraordinary times.

Wherein our care hath been to hold forth those thiugs as are of divine institution in every ordinance; and other things we have endeavour'd to set forth accoding to the Rules of Christian Prudence, agreeable to the general Rules of the Word

of God. Our meaning therein being only that the general heads, the sence and scope of the Prayers and other parts of Publike Worship being known to all, there may be a consent of all the Churches in those things that contain the substance of the Service and Worship of God; And the Ministers may be hereby directed in their Administrations to keep like soundness in Doctrine and Prayer; and may, if need be, have some help and furniture: And yet so, as they become not hereby slothful and negligent in stirring up the gifts of Christ in them: But that each one, by meditation, by taking heed to himself and the flock of God committed to him, and by wise observing the wayes of Divine Providence, may be careful to furnish his heart and tongue with further or other materials of Prayer and exhortation, as shall be needful upon all occasions.

A DIRECTORY,

FOR

Publique Prayer, Reading the Holy Scriptures, Singing of Psalms, Preaching of the Word, Administration of the Sacraments, and other parts of the Publique Worship of God, Ordinary and Extraordinary.

Of the Assembling of the Congregation, and their behaviour in the Publique Worship of God.

When the Congregation is to meet for Publique Worship, the People (having before prepared their hearts thereunto) ought all to come, and joyn therein; not absenting themselves from the Publique Ordinances, through negligence, or upon pretence of private meetings. Let all enter the Assembly, not irreverently, but in a grave and seemly manner take their seats or places without Adoration, or Bowing themselves towards one place or other. The

The Congregation being assembled, the Minister, after solemn calling on them to the worshipping of the great Name of God, is to begin with Prayer.

In all Reverence and Humility acknowledging the incomprehensible Greatness and Majesty of the Lord, *(in whose presence they do then in a special manner appear) and their own vileness and unworthiness to approach so near him; with their utter inability of themselves to so great a work: And humbly beseeching him for Pardon, Assistance and Acceptance in the whole Service then to be performed; and for a Blessing on that particular portion of his Word then to be read, and all in the Name and Mediation of the Lord Jesus Christ.*

The publique Worship being begun, the people are wholly to attend upon it: forbearing to read any thing, except what the Minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any persons present, or coming in; as also from all gazing, sleeping and other undecent behaviour, which may disturb the Minister or People, or hinder themselves or others in the service of God.

If any through necessity be hindred from being present at the beginning, they ought not when they come into the Congregation, to betake themselves to their private Devotions, but reverently to compose themselves to joyn with the Assembly in that Ordinance of God which is then in hand.

Of

Of Publique Reading of the Holy Scriptures.

READing of the Word in the Congregation being part of the publique Worship of God (wherein we acknowledg our dependance upon him and subjection to him) and one means sanctified by him for the edifying of his people, is to be performed by the Pastors and Teachers.

Howbeit, such as intend the Ministry, may occasionally both read the Word, and exercise their gift in Preaching in the Congregation, if allowed by the Presbytery thereunto.

All the Canonical Books of the Old and New Testament (but none of those which are commonly called Apochrypha) shall be publickly read in the Vulgar tongue, out of the best allowed Translation, distinctly, that all may hear and understand.

How large a portion shall be read at once, is left to the wisdom of the Minister; but it is convenient, that ordinarily one Chapter of each Testament be read at every meeting, and sometimes more, where the Chapters be short, or the coherence of matter requireth it.

It is requisite that all the Canonical Books be read over in order, that the people may be better acquainted with the whole body of the Scriptures. And ordinarily, where the reading in either Testament endeth on one Lords Day, it is to begin the next.

We commend also the more frequent Reading of

of such Scriptures, as he that readeth shall think fit for Edification of his Hearers; as the Book of Psalms, and such like.

When the Minister, who readeth, shall judge it necessary to expound any part of what is read, let it not be done until the whole Chapter or Psalm be ended; and regard is always to be had unto the time, that neither Preaching or other Ordinance be straitned, or rendred tedious; Which Rule is to be observed in all other publike Performances.

Beside publike Reading of the holy Scripture, every Person that can read, is to be exhorted to read the Scriptures privatly (and all others that cannot read, if not disabled by age or otherwise, are likewise to be exhorted to learn to read) and to have a Bible.

Of Publick Prayer before the Sermon.

After Reading of the Word (and singing of the Psalm) the Minister who is to Preach, is to endeavour to get his own and his Hearers hearts to be rightly affected with their sins, that they may all mourn in sense thereof before the Lord and hunger and thirst after the grace of God in Jesus Christ, by proceeding to a more full Confession of sin with shame and holy confusion of face; and to call upon the Lord to this effect:

To acknowledge our great sinfulness; First, by reason

reason of Original Sin, which (besides the guilt, that makes us liable to everlasting Damnation) is the seed of all other sins, hath depraved and poysoned all the faculties and powers of Soul and body, doth defile our best actions, and (were it not restrained, or our hearts renewed by Grace) would break forth into innumerable transgressions, and greatest rebellions against the Lord, that ever were committed by the vilest of the sons of men. And next by reason of actual sins our own sins, the sins of Magistrates, of Ministers, and of the whole Nation, unto which we are many ways accessory. Which sins of ours receive many fearful aggravations, we having broken all the Commandments of the holy, just and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned, and that not only out of ignorance and infirmity, but also more presumptuously against the light of our minds, checks of our consciences, and motions of his own holy Spirit to the contrary, so that we have no cloak for our sins, yea, not only despising the riches of Gods goodness, forbearance and long suffering, but standing out against many invitations and offers of Grace in the Gospel, not endeavouring as we ought to receive Christ into our hearts by Faith, or to walk worthy of him in our lives.

To bewail our blindness of mind, hardness of heart, unbelief, impenitency, security, lukewarmness, barrenness, our not endeavouring after mortification and newness of life, nor after the exercise of godliness in the power thereof; and that the best of us have not so stedfastly walked with God, kept our garments so unspotted, nor been so zealous of his glory, and the good of others, as we ought, and to mourn over such other sins as the Congregation is particularly guilty of, notwithstanding

standing the manifold and great mercies of our God, the Love of Christ, the Light of the Gospel, and Reformation of Religion, our own Purposes, Promises, Vows, solemn Covenant, and other Obligations to the contrary.

To acknowledg and confess, that, as we are convinced of our guilt, so out of a deep sense thereof, we judge ourselves unworthy of the smallest benefits, most worthy of Gods fiercest wrath, and of all the curses of the Law, and heaviest Judgments inflicted upon the most rebellious sinners; and that he might most justly take his Kingdom and Gospel from us, plague us with all sorts of spiritual and temporal Judgments in this life, and after cast us into utter Darkness, in the lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

Notwithstanding all which, to draw near to the Throne of Grace, encouraging ourselves with hope of a gracious Answer of our Prayers, in the riches and all sufficiency of that only one Oblation, the Satisfaction and Intercession of the Lord Jesus Christ, at the right hand of his Father, and our Father; and in confidence of the exceeding great and precious Promises of mercy and grace in the New Covenant, through the same Mediator thereof, to deprecate the heavy wrath and curse of God, which we are not able to avoyd or bear; and humbly and earnestly to supplicate for mercy, in the free and full remission of all our sins, and that only for the better sufferings and precious merits of that our only Saviour Jesus Christ.

That the Lord would vouchsafe to shed abroad his love in our hearts by the Holy Ghost, seal unto

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us by the same Spirit of Adoption, the full Assurance of our Pardon and Reconciliation, comfort all that mourn in Sion, speak Peace to the wounded and troubled Spirit; and binde up the broken hearted: And as for secure and presumptuous Sinners, that he would open their eyes, convince their Consciences, and turn them from darkness unto light, and from the Power of Satan unto God, that they may also receive forgiveness of sin, and an inheritance among them that are sanctified by Faith in Christ Jesus.

With Remission of sins through the blood of Christ, to pray for sanctification by his Spirit: the Mortification of sin dwelling in, and many times tyrannizing over us, the quickning of our dead Spirits with the life of God in Christ, grace to fit and enable us for all duties of conversation, and callings towards God and men, strength against temptations, the sanctified use of blessings and crosses, and perseverance in Faith, and obedience unto the end.

To pray for the propagation of the Gospel and Kingdom of Christ to all nations, for the conversion of the Jews, the fulness of the Gentiles, the fall of Antichrist, and the hastening of the second coming of our Lord, for the deliverance of the distressed Churches abroad from the tyranny of the Antichristian Faction, and from the cruel Oppressions and Blasphemies of the Turk. For the blessing of God upon all the Reformed Churches, especially upon the Churches and Kingdoms of England, Scotland and Ireland, now more strictly and religiously united in the solemn National League and Covenant, and for our Plantations in the remote parts of the world, more particularly, for that Church and Kingdom whereof we are Members, that unto God

would establish Peace and Truth; the purity of all his Ordinances, and the power of Godliness; prevent and remove Heresie, Schism, Prophaneness, Superstition, Security, and unfruitfulness under the means of Grace, heal all our Rents and Divisions, and preserve us from breach of our solemn Covenant.

To pray for all in authority especially for the Kings Majesty, that God would make him rich in blessings both in his Person and Government; establish his Throne in Religion and Righteousnesse, save him from evil counsel, and make him a blessed and glorious Instrument for the conservation and propagation of the Gospel; for the encouragement and protection of them that do well, the terror of all that do evil, and the great good of the whole Church, and of all his Kingdoms; For the conversion of the Queen, the religious education of the Prince, and the rest of the Royal Seed; For the comforting of the afflicted Queen of Bohemia, *Sister to our Soveraign, and for the restitution and establishment of the Illustrious Prince* Charles, *Elector Palatine of the Rhene, to all his Dominions and Dignities; For a blessing upon the High Court of Parliament (when sitting in any of these Kingdoms respectively) the Nobility, the subordinate Judges and Magistrates, the Gentry and all the Commonalty; For all Pastors and Teachers, that* God *would fill them with his Spirit, make them exemplary holy, sober, just, peaceable and gracious in their lives; sound, faithful and powerful in their Ministry; and follow all their labours with abundance of success and blessing; and give unto all his People Pastors according to his own heart; For the Universities, and all Schools, and Religious Seminaries of Church and Commonwealth, that they may flourish more and more in*

Learning

Learning and Piety; For the particular City or Congregation, that God would pour out a blessing upon the Ministry of the Word, Sacraments & Discipline, upon the Civil Government, and all the several Families and Persons therein: For mercy to the afflicted under any inward or outward Distress, for seasonable weather and fruitful seasons, as the time may require; For averting the Judgments that we either feel or fear, or are liable unto, as Famine, Pestilence, the Sword and such like.

And, with confidence of his mercy to his whole Church, and the acceptance of our persons through the merits and mediation of our great High Priest the Lord Jesus, to profess that it is the desire of our Souls to have fellowship with God in the reverent and conscientious use of his holy Ordinances; and to that purpose to pray earnestly for his grace and effectual assistance to the sanctification of his holy Sabbath, the Lords Day, to all the Duties thereof, publique and private, both to ourselves, and to all other Congregations of his People, according to the Riches and Excellency of the Gospel in a Day celebrated and enjoyed.

And, because we have been unprofitable hearers in times past, and now cannot of ourselves receive as we should the deep things of God, the Mysteries of Jesus Christ, which require a spiritual discerning, to pray that the Lord, who teacheth to profit, would graciously please to pour out the Spirit of Grace, together with the outward means thereof, causing us to attain such a measure of the excellency of the knowledg of Christ Jesus our Lord, and in him of the things which belong to our Peace, that we may account all things but as dross in comparison of him: And that we, tasting the first fruits

of the glory that is to be revealed, may long for a more full and perfect Communion with him, that where he is we may be also, and enjoy the fulness of those joys and pleasures which are at his right hand for evermore.

More particularly, that God would in special manner furnish his Servant (now called to dispense the Bread of Life unto his houshold) with wisdom, fidelity, zeal and utterance, that he may divide the Word of God aright, to every one his portion, in evidence and Demonstration of the Spirit and Power; and that the Lord would circumcise the ears and hearts of the Hearers, to hear love, and receive with meekness the ingrafted Word, which is able to save their souls, make them as good ground to receive in the good seed of the Word, and strengthen them against the temptations of Satan, the cares of the World, the hardness of their own hearts, and whatsoever else may hinder their profitable and saving hearing; that so Christ may be so formed in them, and live in them, that all their thoughts may be brought into captivity, to the obedience of Christ, and their hearts established in every good word and work for ever.

We judg this to be a convenient Order, in the ordinary publique Prayers; yet so, as the Minister may defer (as in prudence he shall think meet) some part of these Petitions, till after his Sermon, or offer up to God some of the Thanksgivings, hereafter appointed in his Prayer before his Sermon.

Of the preaching of the Word.

PReaching of the Word being the power of God unto salvation, and one of the greatest and most excellent Works belonging to the Ministry of the Gospel, should be so performed, that the Workman need not be ashamed, but may save himself and those that hear him.

It is presupposed (according to the Rules in Ordination) that the Minister of Christ is in some good measure gifted for so weighty a service, in his skill in the Original Languages, and in such Arts and Sciences as are handmaids unto Divinity, by his knowledge in the whole body of Theology, but most of all in the holy Scriptures, having his senses and heart exercised in them above the common sort of Believers, and by the illumination of Gods Spirit, and other gifts of edification, which (together with reading and studying of the Word) he ought still to seek by Prayer, and an humble heart, resolving to admit and receive any truth not yet attained, when ever God shall make it known unto him. All which he is to make use of, and approve in his private preparations, before he deliver in publique what he hath provided.

Ordinarily, the subject of his Sermon is to be some Text of the Scripture, holding forth some principle or head of Religion; or suitable to some special occasion emergent; or he may go on in some Chapter, Psalm, or Book of the Scripture, as he shall see fit.

Let the introduction to his Text be brief and pe-

perspicuous drawn from the Text it self, or context, or some parallel place of general sentence of Scripture.

If the Text be long as in (Histories and Parables it sometimes must be) let him give a brief sum of it; if short, a Paraphrase thereof, if need be; in both, looking diligently to the scope of the Text, and pointing at the chief heads and grounds of Doctrine, which he is to raise from it.

In Analising and dividing his Text, he is to regard more the order of matter, then of words; and neither to burden the memory of the Hearers in the beginning with too many members of Division, nor to trouble their minds with obscure termes of Art.

In raising Doctrines from the Text, his care ought to be, First, that the matter be the truth of God. Secondly, that it be a truth contained in, or grounded on that Text, that the Hearers may discern how God teacheth it from thence, Thirdly, that he chiefly insist upon those Doctrines which are principally intended, and make most for the Edification of the Hearers.

The Doctrine is to be expressed in plain terms; or if any thing in it need explication, it is to be opened, and the consequence also from the Text cleared. The parallel places of Scripture confirming the Doctrine, are rather to be plain and pertinent, then many, and (if need be) some what insisted upon, and applyed to the purpose in hand.

The Arguments or Reasons are to be solid, and as much as may be convincing. The Illustrations

of what kind soever, ought to be full of light, and such as may convey the truth into the hearers heart with spiritual delight.

If any Doubt, obvious from Scripture, Reason or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the Reasons, and discovering and taking away the causes of prejudice and mistake: Otherwise it is not fit to detain the Hearers with propounding or answering vain or wicked cavils, which as they are endless, so the propounding and answering of them doth more hinder then promote edification.

He is not to rest in general Doctrine, although never so much cleared and confirmed, but to bring it home to special Use, by application to his Hearers: which albeit it prove a work of great difficulty to himself; requiring much prudence, zeal and meditation, and to the natural and corrupt man will be very unpleasant; yet he is to endeavour to perform it in such a manner, that his Auditors may feel the Word of God to be quick and powerful, and a discerner of the thoughts and intents of the heart; and if that any unbeliever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to God.

In the Use of Instruction or Information in the knowledg of some truth, which is a consequence from his Doctrines, he may (when convenient) confirm it by a few firm Arguments from the text in hand, and other places of Scripture, or from the nature of that common place of Divinity, whereof that truth is a branch.

In

In Confutation of falſe Doctrines, he is neither to raiſe an old Hereſie from the grave, nor to mention a blaſphemous opinion unneceſſarily: But if the people be in danger of an errour, he is to confute it ſoundly; and endeavour to ſatisfie their judgments and conſciences againſt all objections.

In exhorting to Duties, he is, as he ſeeth cauſe, to teach alſo the means that help to the performance of them.

In Dehortation, Reprehenſion, and publique Admonition (which require ſpecial wiſdom,) let him, as there ſhall be cauſe, not only diſcover the nature and greatneſs of the Sin; with the miſery attending it, but alſo ſhew the danger his hearers are in, to be overtaken and ſurprized by it, together with the remedies and beſt way to avoid it.

In applying comfort, whether general againſt all temptations, or particular againſt ſome ſpecial troubles and terrors, he is carefully to anſwer ſuch objections, as a troubled heart and afflicted ſpirit may ſuggeſt to the contrary.

It is alſo ſometimes requiſite to give ſome notes of tryal, which is very profitable, eſpecially when performed by able and experienced Miniſters, with circumſpection and prudence, and the Signes clearly grounded on the holy Scripture, whereby the Hearers may be able to examine themſelves, whether they have attained thoſe graces, and performed thoſe duties to which he exhorteth, or be guilty of the ſin reprehended, and in danger of the judgements threatned, or are ſuch to whom the Conſolations propounded do belong.

that accordingly they may be quickned and excited to Duty, humbled for their Wants and Sins, affected with their Danger, and strengthened with Comfort, as their condition upon examination shall require.

And, as he needeth not alwayes to prosecute every Doctrine which lies in his text, so is he wisely to make choyce of such Uses, as by his residence and conversing with his flock he findeth most needful and seasonable: and, amongst these, such as may most draw their Souls to Christ, the fountain of light, holiness and comfort.

This Method is not prescribed as necessary for every man, or upon every text; but only recommended, as being found by experience to be very much blessed of God, and very helpful for the Peoples understandings and memories.

But the servant of Christ, whatever his Method be, is to perform his whole Ministry.

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meanest may understand: delivering the truth, not in the enticing words of mans wisdom, but in demonstration of the Spirit and Power, lest the Cross of Christ should be made of none effect; Abstaining also from an unprofitable use of unknown tongues, strange phrases, affected cadences of sounds and words, sparingly citing sentences of Ecclesiastical, or other humane Writers ancient or modern, be they never so elegant.

3. Faithfully, looking at the honour of Christ, the conversion, edification and salvation of the peo-

ple, not at his own gain or glory; keeping nothing back which may promote those holy ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest in their sins.

4. Wisely, framing all his Doctrines, Exhortations, and especially his Reproofs, in such a manner as may be most likely to prevail, shewing all due respect to each mans person and Place, and not mixing his own passion or bitterness.

5. Gravely, as becometh the Word of God, shunning all such gesture, voice and expressions, as may occasion the corruptions of men to despise him and his Ministry.

6. With loving affection, that the People may see all coming from his godly zeal, and hearty desire to do them good. And,

7. As taught of God, and perswaded in his own heart, that all that he teached is the truth of Christ; and walking before his flock as an example to them in it; earnestly, both in private and publicke recommending his labours to the blessing of God, and watchfully looking to himself and the flock, whereof the Lord hath made him overseer; So shall the doctrine of truth be preserved uncorrupt, many souls converted and built up, and himself receive manifold comforts of his labours, even in his life and afterward the Crown of glory laid up for him in the world to come.

Where there are more Ministers in a Congregation then one, and they of different gifts, each may more specially apply himself to Doctrine or Exhortation, according to the gift wherein he

most excelleth, and as they shall agree between themselves.

Of Publick Prayer after the Sermon.

THe Sermon being ended, the Minister is,

To give thanks for the great love of God, manifesting of his Son Jesus Christ unto us; For the Communication of his holy Spirit; For the light and liberty of the glorious Gospel, and the rich and heavenly blessings revealed therein, as namely, Election, Vocation, Adoption, Justification, Sanctification and hope of Glory. For the admirable goodness of God in freeing the Land from Antichristian Darkness and Tyranny, and for all other National Deliverances: For the Reformation of Religion; For the Covenant; and for many temporal blessings.

To pray for the Continuance of the Gospel, and the Ordinances thereof, in their purity, power, and liberty.

To turn the chief and most useful heads of the Sermon into some few Petitions; and to pray that it may dwell in the heart, and bring forth fruit.

To pray for Preparation for Death and Judgment, and a watching for the coming of our Lord Jesus Christ.

To intreat of God the forgiveness of the iniquity of our holy things, and the acceptation of our spiritual Sacrifice, through the merit and intercession of our great High-Priest and Saviour the Lord Jesus Christ.

And because the Prayer which Christ taught his

his Disciples is not only a Pattern of Prayer but it self a most comprehensive Prayer, we recommend it also to be used in the Prayers of the Church.

And whereas at the Administration of the Sacraments, the holding publique Fasts and Days of Thanksgiving, and other special occasions, which may afford matter of special Petitions and Thanksgivings; It is requisite to express somewhat in our publique Prayers (as at this time, it is our duty to pray for a blessing upon the Assembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament and Kingdom.) Every Minister herein is to apply himself in his Prayer before or after his Sermon to those occasions; but for the manner, he is left to his liberty as God shall direct and enable him, in piety and wisdom to discharge his duty.

The Prayer ended, let a Psalm be sung if with conveniency it may be done. After which (unless some other Ordinance of Christ that concerneth the Congregation at that time be to follow) let the Minister dismiss the Congregation with a solemn blessing.

THE
Administration of the Sacraments.

And first of Baptism.

BAptism, as it is not unnecessarily to be delayed, so is it not to be administred in any case by any private person; but by a Minister of Christ, called to be the Steward of the mysteries of God.

Nor is to be administred in private places, or privately, but in the place of publique worship, and in the face of the Congregation, where the People may most conveniently see and hear; and not in the places were Fonts in the time of Popery were unfitly and superstitiously placed.

The Child to be baptized, after notice given to the Minister the day before, is to be presented by the Father, or (in case of his necessary absence,) by some Christian friend in his place, professing his earnest desire that the Child may be baptized.

Before Baptism, the Minister is to use some words of instruction, touching the Institution, Nature, Use, and ends of this Sacrament: saying.

That it is instituted by our Lord Jesus Christ; That it is a Seal of the Covenant *of Grace, of our ingrafting into Christ, and of our union with him, of Remission*

of ſins, Regeneration, Adoption, and Life eternal: That the Water in Baptiſm repreſenteth and ſignifieth, both the blood of Chriſt, which taketh away all guilt of ſin, original and actual, and the ſanctifying vertue of the Spirit of Chriſt againſt the dominion of ſin, and the Corruption of our ſinful nature: That Baptizing, or Sprinkling and waſhing with water, ſignifieth the cleanſing from ſin by the Blood, and for the Merit of Chriſt, together with the Mortification of ſin, and riſing from ſin to newneſs of life, by vertue of the Death and Reſurrection of Chriſt. That the Promiſe is made to Beleevers and their ſeed, and that the ſeed and poſterity of the faithful, born within the Church, have by their birth, intereſt in the Covenant, and right to the Seal of it, and to the outward Priviledges of the Church under the Goſpel, no leſs then the children of Abraham in the time of the Old Teſtament; the Covenant of Grace for ſubſtance being the ſame; and the grace of God, and the Conſolation of Beleevers, more plentiful then before: That the Son of God admitted little children into his preſence, embracing and bleſſing them, ſaying For of ſuch is the Kingdom of God; That children by Baptiſm are ſolemnly received into the boſom of the viſible Church, diſtinguiſhed from the world, and them that are without, and united with Beleevers, and that all who are baptiſed in the Name of Chriſt, do renounce, and by their Baptiſm are bound to fight againſt the Devil, the World, and the Flesh. That they are Chriſtians, and federally holy before Baptiſm, and therefore are they baptized. That the inward grace and vertue of Baptiſm is not tyed to that very moment of time wherein it is adminiſtred, and that the fruit & power thereof reacheth to the whole courſe of

our

our life; and that outward Baptism is not so necessary, that through the want thereof the Infant is in danger of Damnation, or the Parents guilty, if they do not contemn or neglect the Ordinance of Christ, when and where it may be had.

In these or the like instructions, the Minister is to use his own liberty, and godly Wisdom, as the ignorance or Errours in the Doctrine of Baptism, and the Edification of the People shall require.

He is also to admonish all that are present.

To look back to their Baptism, to repent of their sins against their Covenant with God, *to stir up their Faith to improve and make the right use of their Baptism, and of the Covenant sealed thereby betwixt* God *and their Souls.*

He is to exhort the parent,

To consider the great mercy of God *to him and his Child; to bring up the child in the Knowledg of the grounds of the Christian Religion, and in the nurture and admonition of the Lord, and to let him know the danger of Gods wrath to himself, and child, if he be negligent, requiring his Solemn Promise for the Performance of his Duty.*

This being done, Prayer is also to be joyned with the word of Institution, for sanctifying the water to this spiritual use, and the Minister is to pray to this or the like effect,

That the Lord, who hath not left us as strangers without the Covenant of Promise, but called us to the Priviledges of his Ordinances, would graciously vouchsafe to sanctifie and bless his own Ordinance of Baptism at this time: That he would joyn the inward Baptism of his Spirit with the outward Baptism of Water,

make this Baptism to the Infant a Seal of Adoption, Remission of Sin, Regeneration and eternal life, and of all other Promises of the Covenant of Grace; that the child may be planted into the likeness of the Death & Resurrection of Christ, and that the body of Sin being destroyed in him, he may serve God in newness of life all his dayes.

Then the Minister is to demand the Name of the Childe, which being told him, he is to say, (calling the Child by his Name)

I baptize thee in the Name of the Father, of the Son, and of the Holy Ghost.

As he pronounceth these words he is to baptize the Childe with water; which for the manner of doing it is not only lawful, but sufficient and most expedient to be, by pouring or sprinkling of the water on the face of the child, without adding any other Ceremony.

This done, he is to give thanks and pray, to this or the like purpose:

Acknowledging with all Thankfulness that the Lord is true and faithful in keeping Covenant and mercy; That he is good and gracious, not only in that he numbreth us among his Saints, but is pleased also to bestow upon our children this singular token and badg of his love in Christ. That in his truth and special Providence, he daily brangeth some into the bosom of his Church, to be partakers of his inestimable benefits, purchased by the blood of his deer Son, for the continuance and increase of his Church.

And praying, that the Lord would still continue & daily confirm more and more this his unspeakable favour: That he would receive the Infant now baptized, and

solemnize

solemnly entred into the houshold of Faith, into his fatherly tuition and defence, and remember him with the favour that he sheweth to his people; That if he shall be taken out of this life in his infancy, the Lord, who is rich in mercy, would be pleased to receive him up into glory; and if he live and attain the years of discretion, that the Lord would so teach him by his Word and Spirit, and make his Baptism effectual to him, and so uphold him by his divine power and grace, that by Faith he may prevail against the Devil, the World and the Flesh, till in the end he obtain a full and final victory, and so be kept by the power of God through Faith unto Salvation through Jesus Christ our Lord.

Of the Celebration of the Communion or Sacrament of the Lords Supper.

THE Communion, or Supper of the Lord, is frequently to be Celebrated: But how often, may be considered and determided by the Ministers and other Church Governours of each Congregation, as they shall find most convenient for the comfort and edification of the people committed to their charge. And when it shall be administred, we judge it convenient to be done after the morning Sermon.

The ignorant and the scandalous are not fit to receive the Sacrament of the Lords Supper.

Where this Sacrament cannot with conveniency be frequently administred, it is requisite that publike warning be given the Sabbath day before the admi-

administration thereof; and that either then, or on some day of that week, something concerning that Ordinance, and the due Preparation thereunto, and participation thereof be taught, that by the diligent use of all means sanctified of God to that end, both in publique and private, all may come better prepared to that heavenly Feast.

When the day is come for Administration, the Minister having ended his Sermon and Prayer, shall make a short Exhortation:

Expressing the inestimable benefit we have by this Sacrament, together with the ends and use thereof, setting forth the great necessity of having our comforts & strength renewed thereby, in this our pilgrimage and warfare How necessary it is that we come unto it with Knowledge, Faith, Repentance, Love, and with hungring and thirsting Souls after Christ and his benefits; How great the danger to eat and drink unworthily.

Next, he is in the Name of Christ on the one part, to warn all such as are Ignorant, Scandalous, Prophane, or that live in any sin or offence against their knowledg or conscience, that they presume not to come to that holy Table, shewing them, that he that eateth and drinketh unworthily, eateth and drinketh judgment unto himself; and on the other part, he is in special manner to invite and encourage all that labour under the sense of the burden of their sins, and fear of wrath, and desire to reach out unto a greater progress in grace, then yet they can attain unto, to come to the Lords Table; assuring them in the same Name, of ease, refreshing & strength to their weak and wearied Souls.

After this Exhortation, Warning and Invitation, the Table being before decently covered, and so

conveniently placed, that the Communicants may orderly sit about it, or at it; The Minister is to begin the action with sanctifying and blessing the Elements of Bread and Wine set before him (the Bread in comly and convenient vessels, so prepared, that being broken by him and given, it may be distributed amongst the Communicants; the Wine also in large Cups;) having first in a few words shewed, That those Elements otherwise common, are now set apart and sanctified to this holy use, by the Word of Institution and Prayer.

Let the words of Institution be read out of the Evangelists, or out of the first Epistle of the Apostle *Paul* to the *Corinthians*, Chap. 11: v. 23. *I have received of the Lord*, &c. to vers. 27. which the Minister may when he seeth requisite, explain and apply.

Let the Prayer, Thanksgiving or Blessing of the Bread and Wine be to this effect.

With humble and hearty acknowledgment of the greatness of our misery; from which neither man nor Angel was able to deliver us; and of our great unworthiness of the least of all Gods mercies, to give thanks to God for all his benefits, and especially for that great benefit of our Redemption, the love of God the Father, the sufferings and merits of the Lord Jesus Christ the Son of God, by which we are delivered; and for all means of Grace, the Word and Sacraments, and for this Sacrament in particular, by which Christ and all his benefits are applyed and sealed up unto us, which notwithstanding the denyal of them unto others, are in great mercy continued unto us, after so much and long abuse of them all.

To

To profess that there is no other Name under Heaven by which we can be saved, but the Name of Jesus Christ, by whom alone we receive liberty and life, have access to the Throne of Grace, are admitted to eat and drink at his own Table, and are sealed up by his Spirit to an assurance of happiness and everlasting life.

Earnestly to pray to God the Father of all mercies, and God of all Consolation, to vouchsafe his gracious presence, and the effectual working of his Spirit in us, and so to sanctifie these Elements both of Bread and Wine, and to bless his own Ordinance, that we may receive by Faith the Body and Blood of Jesus Christ crucified for us, and so to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himself for us.

All which he is to endeavour to perform with suitable affections answerable to such an holy action, and to stir up the like in the People.

The Elements being now sanctified by the Word and Prayer, the Minister being at the Table, is to take the Bread in his hand, and say in these expressions, (or other the like, used by Christ or his Apostle upon this occasion;)

According to the holy Institution, command and example of our Blessed Saviour Jesus Christ, I take this Bread, and having given thanks, I break it and give it unto you. (There the Minister, who is also himself to communicate, is to break the Bread, and give it to the Communicants:) *Take ye, eat ye, this is the Body of Christ which is broken for you; do this in remembrance of him.*

In like manner the Minister is to take the Cup and say in these expressions, (or other the like used by Christ or the Apostle upon the same occasion;)

According to the Institution, command and example of our Lord Jesus Christ, I take this Cup, and give it unto you, (Here he giveth it unto the Communicants:) *This Cup is the New Testament in the blood of Christ, which is shed for the remission of the sins of many. Drink ye all of it.*

After all have communicated, the Minister is in a few words put them in mind.

Of the grace of God in Jesus Christ, held forth in this Sacrament, and exhort them to walk worthy of it.

The Minister is to give solemn thanks to God.

For his rich mercy, and invaluable goodness vouchsafed to them in that Sacrament, and to intreat for pardon for the defects of the whole Service, and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that Grace, and overcometh those who have received so great pledges of salvation.

The Collection for the poor is so to be ordered that no part of the publique Worship be hindred.

Of the Sanctification of the Lords Day.

THe Lords Day ought to be so remembred before hand, as that all wordly business of our ordinary callings may be so ordered, and

timely and seasonably laid aside, as they may not be impediments to the due sanctifying of the day when it comes.

The whole Day is to be celebrated as holy to the Lord, both in publique and private, as being the Christian Sabbath. To which end it is requisite, that there be a holy cessation or resting all the Day from all unnecessary labours, and an abstaining not only from all sports and pastimes, but also from all worldly words and thoughts.

That the Diet on that Day be so ordered, as that neither Servants be unnecessarily detained from the publique Worship of God, nor any other Persons hindred from the sanctifying that day.

That there be private Preparation of every person or Family, by Prayer for themselves, and for Gods assistance of the Minister, and for a blessing upon his Ministry, and by such holy exercises, as may further dispose them to a more comfortable Communion with GOD in His publique Ordinances.

That all the People meet so timely for publique Worship, that the whole Congregation may be present at the beginning, and with one heart solemnly joyn together in all parts of the publique Worship; and not depart till after the blessing.

That what time is vacant, between or after the solemn meeting of the Congregation in publique, be spent in Reading, Meditation, Repetition of Sermons, (especially by calling their families to an account of what they have heard) and Catechising of them, holy Conferences, Prayer for a

blessing upon the publique Ordinances, singing of Psalms, visiting the sick, relieving the Poor, and such like duties of piety, charity and mercy, accounting the Sabbath a delight.

The Solemnization of Marriage.

ALthough Marriage be no Sacrament, nor peculiar to the Church of God, but common to mankind, and of publique interest in every Common-wealth; yet because such as marry are to marry in the Lord, and have special need of Instruction, Direction and Exhortation from the Word of God at their entring into such a new condition; and of the blessing of God upon them therein; we judg it expedient, that Marriage be solemnized by a lawful Minister of the Word, that he may accordingly counsel them, and pray for a blessing upon them.

Marriage is to be betwixt one man and one woman only; & they, such as are not within the degrees of Consanguinity or Affinity prohibited by the Word of GOD. And the parties are to be of years of discretion, fit to make their own choyce, or upon good grounds to give their mutual consent.

Before the solemnizing of Marriage betwixt any Persons, their purpose of Marriage shall be published by the Minister three several Sabbath dayes in the Congregation, at the place or places of their most usual and constant abode respectively.

As

And of this publication, the Minister, who is to joyn them in Marriage, shall have sufficient Testimony, before he proceed to solemnize the Marriage.

Before that Publication of such their purpose, (if the Parties be under age) the consent of the Parents, or others under whose power they are, (in case the Parents be dead) is to be made known to the Church Officers of that Congregation to be Recorded.

The like is to be observed in the proceedings of all others, although of age, whose Parents are living, for their first Marriage. And in after Marriages of either of those parties, they shall be exhorted not to contract Marriage, without first acquainting their Parents with it, (if with conveniency it may be done) endeavouring to obtain their consent.

Parents ought not to force their children to marry without their free consent, nor deny their own consent without just cause.

After the purpose or contract of Marriage hath been thus published, the Marriage is not to be long deferred. Therefore the Minister, having had convenient warning, and nothing being objected to hinder it, is publiquely to solemnize it in the place appointed by Authority for publick worship, before a competent number of credible witnesses, at some convenient hour of the day, at any time of the year, except on a day of publique Humiliation, and we advise that it be not on the Lords Day.

And because all Relations are sanctified by

the Word and Prayer, the Minister is to pray for a blessing upon them to this effect:

Acknowledging our sins, whereby we have made ourselves less then the least of all the mercies of God, and provoked him to imbitter all our comforts, earnestly in the Name of Christ to intreat the Lord (whose presence and favour is the happiness of every condition, and sweetens every Relation) to be their portion, to own and accept them in Christ, who are now to be joyned in the Honorable Estate of Marriage, the Covenant of their God. And that as he hath brought them together by his Providence, he would sanctifie them by his Spirit, giving them a new frame of heart, fit for their new estate; enriching them with all Graces, whereby they may perform the duties, enjoy the comforts, undergo the cares, and resist the temptations which accompany that condition as becometh Christians.

The Prayer being ended, it is convenient that the Minister do briefly declare unto them out of the Scripture.

The Institution, Use and Ends of Marriage, with the Conjugal Duties, which in all faithfulness they are to perform each to other, exhorting them to study to obey Word of God, that they may learn to live by Faith, and to be content in the midst of all Marriage cares and troubles, sanctifying Gods Name in a thankful, sober and holy use of all Conjugal comforts, praying much with and for one another, watching over, and provoking each other to love and good works, and to live together as heirs of the Grace of life.

After solemn charging of the persons to be married before that great God, who searcheth all hearts and to whom they must give a strict account at the last

last Day, that if either of them know any cause by precontract or otherwise, why they may not lawfully proceed to marriage that they now discover it: The Minister (if no impediment be acknowledged) shall cause first, the man to take the woman by the right hand, saying these words:

I N. do take thee N. to be my married Wife, and do in the presence of God; and before this Congregation, Promise and Covenant to be a loving and Faithful Husband unto thee, until God shall separate us by Death.

Then the Woman shall take the Man by his right hand, and say these words;

I N. do take thee N. to be my married Husband, and I do in the presence of God, and before this Congregation, promise and covenant to be a loving faithful and obedient Wife unto thee, until God shall separate us by Death.

Then without any further Ceremony, the Minister shall in the face of the Congregation pronounce them to be Husband and Wife, according to Gods Ordinance; and so conclude the action with Prayer to this effect.

That the Lord would be pleased to accompany his own Ordinance with his blessing, beseeching him to enrich the persons now married, as with other pledges of his love, so particularly with the comforts and fruits of marriage, to the praise of his abundant mercy in and through Christ Jesus.

A Register is to be carefully kept, wherein the Names

Names of the parties so married, with the time of their marriage, are forthwith to be fairly Recorded in a Book provided for that purpose, for the perusal of all whom it may concern.

Concerning Visitation of the Sick.

IT is the duty of the Minister not only to teach the People committed to his charge in publique, but privately, and particularly to admonish, exhort, reprove and comfort them, upon all seasonable occasions, so far as his time, strength and personal safety will permit.

He is to admonish them, in time of health to prepare for death; and for that purpose they are often to confer with their Minister about the estate of their souls; and in times of sickness to desire his advice and help, timely and seasonably before their strength and understanding fail them.

Times of sickness and affliction, are special opportunities put into his hand by God, to minister a word in season to weary souls; because then the Consciences of men are, or should be more awakened to bethink themselves of their spiritual estates for Eternity; and Satan also takes advantage then, to load them more with sore and heavy temptations. Therefore the Minister being sent for, and repairing to the sick, is to apply himself with all tenderness and love, to administer some spiritual good to his soul, to this effect:

He may, from the consideration of the pre-

sickness, instruct him out of Scripture, that diseases come not by chance, or by distempers of body only, but by the wise and orderly guidance of the good hand of God to every particular person smitten by them. And that whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for tryal and exercise of his graces, or for other special and excellent ends, all his sufferings shall turn to his profit, and work together for his good, if he sincerily labour to make a sanctified use of Gods visitation, neither [despising his chastening, nor waxing weary of his correction.

If he suspect him of ignorance, he shall examine him in the Principles of Religion, especially touching Repentance and Faith; and as he seeth cause, instruct him in the nature, use. excellency and necessity of those graces; as also touching the Covenant of Grace, and Christ the Son of God, the Mediator of it, and concerning remission of sins by faith in him.

He shall exhort the sick person to examine himself, to search and try his former wayes, and his estate towards God.

And if the sick Person shall declare any scruple, doubt or temptation that is upon him, instructions and resolutions shall be given to satisfie and settle him.

If it appear that he hath not a due sense of his sins, endeavours ought to be used to convince him of his sins, of the guilt and desert of them, of the filth and pollution which the Soul contracts by them, and of the curse of the Law and wrath of

God due to them; that he may be truely affected with, and humbled for them; and withal to make known the danger of deferring Repentance, and of salvation at any time offered, to awaken his Conscience, and rouze him out of a stupid and secure condition, to apprehend the justice and wrath of God, before whom none can stand, but he that being lost in himself, layeth hold upon Christ by Faith.

If he have endeavoured to walk in the wayes of holiness, and to serve God in uprightness, although not without many failings and infirmities; or if his Spirit be broken with the sense of sin, or cast down through want of the sense of Gods favour, then it will be fit to raise him up, by setting before him the freeness and fulness of Gods grace, the sufficiency of righteousness in Christ, the gracious offers in the Gospel, that all who repent and believe with all their heart in Gods mercy through Christ, renouncing their own righteousness, shall have life and salvation in him.

It may be also useful to shew him, that death hath in it no spiritual evil to be feared by those that are in Christ, because sin, the sting of death is taken away by Christ, who hath delivered all that are his from the bondage of the fear of death, triumphed over the grave, given us victory, is Himself entred into glory, to prepare a place for his People: So that neither life nor death shall be able to separate them from Gods love in Christ, in whom such are sure, though now they must be layd in the dust, to obtain a joyful and glorious Resurrection to eternal life.

Advice

Advice also may be given, as to beware of an ill grounded perswasion on mercy, or on the goodness of his condition for Heaven, so to disclaim all merit in himself, and to cast himself wholly upon God for mercy in the sole Merits and Mediation of Jesus Christ, who hath engaged himself never to cast them off, who in truth and sincerity come unto him, Care also must be taken, that the sick Person be not cast down into despair by such a severe Representation of the wrath of God due to him for his sins, as is not mollified by a seasonable propounding of Christ and his Merit, for a door of hope to every penitent Beleever.

When the sick person is best composed, may be least disturbed, and other necessary offices about him least hindred, the Minister, if desired, shall pray with him and for him to this effect;

Confessing and bewailing of sin Original and Actual the miserable condition of all by nature, as being children of wrath, and under the curse, acknowledging that all Diseases, Sicknesses Death and Hell it self, are the proper issues and effects thereof: Imploring Gods mercy for the sick Person through the blood of Christ, beseeching that God would open his eyes, discover unto him his sins, cause him to see himself lost in himself, make known to him the cause why God smiteth him, reveal Jesus Christ to his Soul for Righteousness and Life, give unto him his holy Spirit to create and strengthen faith to lay hold upon Christ, to work in him comfortable evidences of his love, to arm him against temptations, to take off his heart from the world, to sanctifie his present Visitation, to furnish him with patience and strength to bear it, and to give him perseverance in faith to the end.

That if God shall please to add to his dayes, he would vouchsafe to bless and sanctifie all means of his Recovery to remove the disease, renew his strength, and enable him to walk worthy of God, by a faithful remembrance, and diligent observing of such vowes and promises of holiness and obedience, as men are apt to make in times of sickness, that he may glorifie God in the remaing part of his life.

And if God have determined to finish his dayes by the present Visitation, he may find such evidence of the pardon of his sins, of his interest in Christ, and eternal life by Christ, as may cause his inward man to be renewed while his outward man decayeth; that he may behold death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved and to be with Christ, and so to receive the end of his Faith, the Salvation of his Soul, through the only merits and intercession of the Lord Jesus Christ, our alone Saviour and all-sufficient Redeemer.

The Minister shall admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences, to take care for the payment of his debts, and to make restitution or satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been at variance, and fully to forgive all men their trespasses against him, as he expects forgiveness at the hand of God.

Lastly, The Minister may improve the present occasion to exhort those about the sick Person, to consider their own mortality, to return to the Lord and make Peace with him; in health to prepare for sickness, death and judgment, and all the

the dayes of their appointed time, so to wait until their change come, that when Christ who is our life shall appear, they may appear with him in glory.

Concerning Burial of the Dead.

WHen any person departeth this life, let the dead body upon the day of Burial be decently attended from the house to the place appointed for publique Burial, and there immediately enterred without any Ceremony.

And because the custome of kneeling down and praying by or towards the Dead Corps, and other such usages in the place where it lies, before it be carried to Burial, are superstitious, and for that praying, reading and singing both in going to and at the grave have been grosly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living, therefore let all such things be layd aside.

Howbeit we judge it very convenient, that the Christian Friends, which accompany the dead Body to the place appointed for publike Burial, do apply themselves to meditations and conferences suitable to the occasion; and that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

That this shall not extend to deny any Civil respects or differences at the Burial, suitable to the

the rank and condition of the party deceased whilest he was living.

Concerning Publique Solemne Fasting.

WHen some great and notable judgments are either inflicted upon a people, or apparently imminent, or by some extraordinary provocations notoriously deserved; as also, when some special blessing is to be sought and obtained, publique solemn Fasting (which is to continue the whole day) is a duty that God expecteth from the Nation or People.

A Religious Fast requires total abstinence, not only from all food (unless bodily weakness do manifestly disable from holding out till the Fast be ended, in which case somewhat may be taken, yet very sparingly, to support Nature when ready to faint,) but also from all wordly labour, discourses and thoughts, and from all bodily delights (although at other times lawful) rich apparel, ornaments, and such like, during the Fast; and much more from what ever is, in the nature or use, scandalous or offensive; as, garish attire, lascivious habits and gestures, and other vanities of either sex, which we recommend to all Ministers in their places, diligently and zealously to reprove, as at other times, so especially at a Fast, without respect of Persons, as there shall be occasion.

Before

Before the publique Meeting, each family and person apart are privately to use all Religious care to prepare their hearts to such a solemn work, and, to be early at the Congregation.

So large a portion of the day, as conveniently may be, is to be spent in publique reading and preaching of the Word, with singing of Psalms fit to quicken affections suitable to such a Duty; but especially in prayer to this or the like effect.

Giving Glory to the great Majesty of God, the Creator, Preserver and supreme Ruler of all the World, the better to affect us thereby with a holy reverence and awe of him; acknowledging his manifold, great and tender mercies, especially to the Church and Nation, the more effectually to soften and abase our hearts before him; Humbly confessing of sins of all sorts, with their several aggravations; Justifying Gods righteous Judgments, as being far less then our sins do deserve; yet humbly and earnestly imploring his mercy and grace for ourselves, the Church and Nation, for our King and all in Authority, and for all others for whom we are bound to pray (according as the present exigent requireth) with more special importunity and enlargement then at other times applying by faith the promises and goodness of God, for Pardon, Help and Deliverance from the evils felt, feared, or deserved, and for obtaining the blessings which we need and expect, together with a giving up of ourselves wholly and for ever unto the Lord.

In all these, the Ministers, who are the mouths of the People unto God, ought so to speak from their hearts upon serious and through premeditation of them, that both themselves and their people may be much affected, and even melted thereby

thereby; especially with sorrow for their sins, that it may be indeed a day of deep Humiliation and afflicting of the Soul.

Special choice is to be made of such Scriptures to be read, and of such Texts for preaching, as may best work the hearts of the hearers to the special business of the day, and most dispose them to Humiliation and Repentance; insisting most on those particulars, which each Ministers observation and experience tells him are most conducing to the Edification and Reformation of that Congregation ro which he preacheth.

Before the close of the publique Duties, the Minister is in his own and the peoples name to engage his and their hearts to be the Lords, with professed purpose and resolution to reform what ever is amiss among them, and more particularly such sins as they have been more remarkably guilty of; and to draw neerer unto God, and to walk more closely and faithfully with him in new obedience then ever before.

He is also to admonish the people with all importunity, that the work of that day doth not end with the publike duties of it, but that they are so to improve the remainder of the day, and of their whole life, in re-inforcing upon themselves and their Families in private, all those godly affections and resolutions which they professed in publique, as that they may be settled in their hearts for ever, and themselves may more sensibly find that God hath smelt a sweet favour in Christ from their performances, and is pacified towards them, by answers of Grace, in pardoning of sin, in removing of judg-

ments

ments, in averting or preventing of plagues, and in conferring of blessings, suitable to the conditions and Prayers of his People by Jesus Christ.

Beside solemn and general Fasts enjoyned by authority, we judge that at other times Congregations may keep dayes of Fasting, as divine Providence shall administer unto them special occasions; And also that Familes may do the same, so it be not on dayes wherein the Congregation to which they do belong is to meet for Fasting, or other publique duties of Worship.

Concerning the Observation of dayes of publike Thanksgiving.

When any such day is to be kept, let notice be given of it, and of the occasion thereof, some convenient time before, that the people may the better prepare themselves thereunto.

The day being come, and the Congregation (after private preparations) being assembled the Minister is to begin with a word of exhortation, to stir up the People to the duty for which they are met, and with a short Prayer for Gods assistance and blessing, as at other Conventions for publike Worship, according to the particular occasion of their meeting.

Let him then make some pithy narration of the deliverance obtained, or mercy received, or of whatever hath occasioned that assembling of the Congregation, that all may better understand it, or b

minde

minded of it, and more affected with it.

And becauſe ſinging of Pſalms is of all other the moſt proper Ordinance for expreſſing of Joy and Thankſgiving, let ſome pertinent Pſalm or Pſalms be ſung for that purpoſe, before or after the reading of ſome portion of the Word, ſuitable to the preſent buſineſs.

Then let the Miniſter who is to preach, proceed to further Exhortation and Prayer before his Sermon, with ſpecial reference to the preſent work; after which let him preach upon ſome text of Scripture pertinent to the occaſion.

The Sermon ended, let him only pray, as at other times after preaching is directed, with remembrance of the neceſſities of the Church, King and State (if before the Sermon they were omitted) but enlarge himſelf in due and ſolemn Thankſgiving for former mercies and deliverances, but more eſpecially for that which at the preſent calls them together to give thanks; with humble Petition for the continuance and renewing of Gods wonted mercies, as need ſhall be, and for ſanctifying grace to make a right uſe thereof. And ſo having ſung another Pſalm ſuitable to the mercy, let him diſmiſs the Congregation with a bleſſing, that they may have ſome couvenient time for their repaſt and refreshing.

But the Miniſter (before their dimiſſion) is ſolemnly to admonish them, to beware of all excess and riot, tending to gluttony or drunkenneſs, and much more of theſe ſins themſelves, in their eating and refreshing, and to take care that their mirth and rejoycing be not carnal, but ſpiritual, which

may

may make Gods Praise to be glorious, and themselves humble and sober, and that both their feeding and rejoycing may render them more cheerful, and enlarged further to celebrate his Praises in the midst of the Congregation when they return unto it, in the remaining part of that day.

When the Congregation shall be again assembled, the like course in praying, reading, preaching; singing of Psalms, and offering up of more praise & Thanksgiving, that is before directed for the morning, is to be renewed and continued so far as the time will give leave.

At one or both of the publique Meetings that day, a Collection is to be made for the poor, (and in the like manner upon the day of publike Humiliation) that their loyns may bless us, and rejoyce the more with us: And the People are to be exhorted, at the end of the latter meeting, to spend the residue of that day in holy duties, and testifications of christian love and charity one towards another, and of rejoycing more and more in the Lord; as becometh those who make the joy of the Lord their strength.

Of singing of Psalms.

IT is the duty of Christians to praise GOD publickly by singing of Psalms together in the Congregation, and also privately in the Family.

In

In singing of Psalms the voyce is to be moveable and gravely ordered: But the chief care must be to sing with understanding, and with grace in the heart, making melody to the Lord.

That the whole Congregation may join herein, every one that can read is to have a Psalmbook, and all others, not disabled by age or otherwise, are to be exhorted to learn to read; But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit Person appointed by him and the other ruling Officers, do read the Psalm line by line before the singing thereof.

An Appendix touching Dayes and Places for Publique Worship.

THere is no day commanded in Scripture to be kept holy under the Gospel, but the Lords Day which is the Christian Sabbath.

Festival Dayes, vulgarly called Holy Dayes, having no warrant in the Word of God, are not to be continued.

Nevertheless, it is lawful and necessary, upon special emergent occasions, to separate a day or dayes for publique Fasting or Thanksgiving, as the the several eminent and extraordinary dispensations of Gods Providence shall administer cause and opportunity to his People.

As no place is capable of any holiness under pretence of whatsoever Dedication, or Consecration,

so neither is it subject to such pollution by any superstition formerly used and now layed aside, as may render it unlawful or inconvenient, for Christians to meet together therein for the publique Worship of God; and therefore we hold it requisite that the places for publique assembling for worship among us should be continued and employed to that use.

To the Right Honorable, The

LORDS and COMMONS

Assembled in Parliament;

The humble Advice of the Assembly of Divines, now sitting by Ordinance of Parliament at *WESTMINSTER*

Concerning

Church-Government.

THE PREFACE.

JESUS CHRIST, upon whose shoulders the Government is, whose Name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, of the encrease of whose Government and Peace there shall be no end, who sits upon the Throne of *David*, and upon his Kingdom to order it, and to establish it with Judgment and Justice, from henceforth even for

for ever, having all Power given unto him in Heaven and in Earth by the Father, who raiſed him from the dead, and ſet him on his own right Hand, far above all Principalities, and Power, and Might, and Dominion, and every Name that is named not only in this World, but alſo in that which is to come, and put all things under his feet, and gave him to be the head over all things to the Church, which is his Body, the fulneſs of him that filleth all in all: He being aſcended up far above all Heavens, that he might fill all things, received gifts for his Church, and gave Offices neceſſary for the Edification of his Church, and perfecting of his Saints.

Matth. 28: *v.* 4, 18, 19, 20. *Eph* 1. 20, *to* 23. *compared with Epheſ.* 4. *verſ.* 8, 11. *and Pſal.* 68. *verſ.* 18.

Of the Church.

THere is one General Church viſible, held forth in the New Teſtament, 1 *Cor.* 12. 12, 13, 28. together with the reſt of the Chapter.

The Miniſtry, Oracles and Ordinances of the New Teſtament, are given by Jeſus Chriſt to the general Church viſible, for the gathering and perfecting of it in this life until his ſecond coming: 1 *Corinth*, 12. *v.* 28. *Epheſ* 4. 4, 5. compared with *verſ.* 10, 11, 12, 13, 15, 16. of the ſame Chapter.

Particular viſible Churches, Members of the General Church, are alſo held forth in the New Teſtament, *Gal.* 1, 21, 22. *Revel.* 1. 4, 20. and

Rev. 2. 1. Particular Churches in the Primitive times were made up of visible Saints, *viz.* of such as being of age, professed faith in Christ, and obedience unto Christ, according to the Rule of faith and life taught by Christ and his Apostles; and of their children, *Acts* 2. 38, 41. *Acts* 2. last, compared with *Acts* 5. *vers* 14. 1 *Cor.* 1. 2. compared with 2 *Cor.* 9. *v.* 13 *Acts* 2. *vers* 39. 1 *Cor.* 7. *v.* 14. *Rom.* 11: 16. and so forward, *Mark* 10. 14. compared with *Matth.* 19. *vers* 13, 14. *Luke* 18. *v.* 15, 16.

Of the Officers of the Church.

THe Officers which Christ hath appointed for the edification of his Church, and the perfecting of the Saints, are.

Some extraordinary, as Apestles, Evangelists, and Prophets, which are ceased.

Others ordinary and perpetual, as Pastors, Teachers, and other Church Governours and Deacons.

Pastors.

THe Pastor is an ordinary and perpetual Officer in the Church, *Jer.* 3, *vers* 15, 16, 17. Prophecying of the time of the Gospel, 1 *Pet.* 5. 1, 3, 4, *Eph.* 4. 11, 12, 13.

First, It belongs to his Office,

To pray for and with his Flock, as the mouth of the people unto God, *Acts* 6. 2, 3, 4. and 20. 36. where Preaching and Prayer are joyned as

several parts of the same Office, *Iam.* 5. *ver.* 14, 15. The Office of the Elder, that is, the Pastor, is to pray for the sick, even in private, to which a blessing is especially promised, much more therefore ought he to perform this in the publike execution of his Office as a part thereof.

To read the Scipture publikely; For the proof of which,

1. That the Priests and Levites in the Jewish Church were trusted with the publicke reading of the Word, as is proved, *Deut.* 31. *vers* 9, 10, 11. *Nehem.* 8. 1, 2. *and* 13.

2. That the Ministers of the Gospel have as ample a Charge and Commission to dispence the Word as wel as others Ordinances, as the Priests and Levites had under the Law proved, *Isa.* 66. *ver* 21. *Mat.* 23. *vers* 34. Where our Saviour entituleth the Officers of the New Testament, whom he will send forth by the same names of the Teachers of the Old.

Which propositions prove, that therefore (the duty being of a moral nature) it followeth by just consequence, that the publicke reading of the Scriptures belongeth to the Pastors office.

To feed the flock by preaching of the Word, according to which he is to teach, convince, reprove, exhort and comfort; 1 *Tim.* 3. 2. 2 *Tim.* 3. 16, 17. *Tit.* 1. 9.

To Catechise, which is a plain laying down the principles of the Oracles of God, *Hebr.* 5. *v* 12. or of the Doctrine of Christ, and is a part of preaching.

To dispense other divine mysteries, 1 *Corinth.* 4. *vers.* 1, 2.

To administer the Sacraments, *Matth.* 18. 19, 20: *Mark.* 16. 15, 16. 1 *Cor.* 11. 23, 24, 25. compared with 1 *Cor* 10. 16.

To bless the people from God, *Numb.* 6. 23, 24, 25, 26 compared with *Revel.* 14. 5. (where the same blessings and persons from whom they come are expressly mentioned) *Isai* 66. 21. here under the Names of Priests and Levites, to be continued under the Gospel, are meant Evangelical Pastors, who therefore are by office to bless the People, *Deuter.* 10. 8. 2 *Corinth.* 13. *v.* 14. *Ephes.* 1. *v.* 2.

To take care of the poor, *Acts* 11. 30. and *v.* 34, 35, 36, 37. and 6. 2, 3, 4. 1 *Cor.* 16. 1, 2, 3. *Gal.* 2. 9, 10.

And he hath also a ruling power over the Flock as a Pastor, 1 *Tim.* 5. 17. *Acts* 20. 17. and 28. 1 *Thes.* 5. 12. *Hebr.* 13. 7, 17.

Teacher or Doctor.

THe Scripture doth hold out the Name and Title of a Teacher, as well as of the Pastor, *Rom.* 12. *v.* 28. *Ephes.* 4. 11.

Who is also a Minister of the Word as well as the Pastor, and hath power of administration of the Sacraments.

The Lord having given different gifts, and diverse exercises according to these gifts in the Ministry of the Word, *Rom.* 12. 6, 7, 8. 1 *Cor.* 12. 1, 4, 5, 6. Though these different gifts may meet in, and accordingly

cordingly be exerciſed by one and the ſame Miniſter, 1 *Cor.* 14. 3. 2 *Tim.* 4. 2. *Tit.* 2. *v.* 9. yet where be ſeveral Miniſters in the ſame Congregation, they may be deſigned to ſeveral employments, according to the different gifts in which each of them doth moſt excel, *Rom.* 12. 6,7,8. 1 *Pet.* 4. 10, 11. And he that doth more excel in expoſition of Scripture, in teaching ſound doctrine, and in convincing gain ſayers, then he doth in application, and is accordingly employed therein, may be called a Teacher or Doctor, the places alledged by the Notation of the Word doth ptove the Propoſition; Nevertheleſs, where is but one Miniſter in a particular Congregation, he is to perform ſo far as he is able the whole work of the Miniſtry, as appeareth in 2 *Tim.* 4. 2. *Tit.* 1. 9. before alledged 1 *Tim.* 6. 2.

A Teacher or Doctor is of moſt excellent uſe, in Schools and Univerſities, as of old in the Schools of the Prophets, and at *Jeruſalem*, where *Gamaliel* and others taught as Doctors.

Other Church Governours.

AS there were in the Jewish Church Elders of the people, joined with the Prieſts and Levits in the Government of the Church, (as appeareth in 2 *Chron.* 19. *v.* 8, 9, 10.) So Chriſt, who hath inſtituted a Government, and Governors Eccleſiaſtical in the Church, hath furniſhed ſome in his Church, beſide the Miniſters of the Word, with gifts for Government, and with commiſſion to execute the ſame when called thereunto, who are

to joyn with the Minister in the Government of the Church, *Rom.* 12. *vers* 7, 8. 1 *Cor.* 12. *vers* 28. which Officers reformed Churches commonly call Elders.

Deacons.

THe Scripture doth hold out Deacons as distinct Officers in the Church, *Phil.* 1. *vers* 1. 1 *Tim.* 3. 8. whose office is perpetual, 1 *Tim.* 3. 8. to *vers* 15. *Acts.* 6. 1, 2. 3, 4. To whose office it belongs not to preach the Word, or administer the Sacraments, but to take special care in distributing to the necessities of the poor, *Acts* 6. 1, 2, 3, 4. and the verses following.

Of Particular Congregations.

IT is lawful and expedient that there be fixed Congregations, that is, a certain company of Christians to meet in one Assembly ordinarily for publike Worship. When Beleevers multiply to such a number, that thy cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed Congregations, for the better administration of such Ordinances as belong unto them, and the discharge of mutual duties, 1 *Cor.* 14. 26. *Let all things be done unto edifying* and *verses* 33. 40.

The ordinary way of dividing Christians into distinct Congregations, & most expedient for edification, is by the respective bounds of their dwellings.

Fifth

First, Because they who dwell together, being bound to all kind of Moral duties one to another, have the better opportunity thereby to discharge them, which moral tye is perpetual, for Christ came not to destroy the Law, but to fulfil it. *Deut.* 15. *vers* 7, 11. *Matth.* 22. *v.* 39. *Matth.* 5. *vers* 17.

Secondly, The Communion of Saints must be so ordered, as may stand with the most convenient use of the Ordinances, and discharge of moral duties without respect of persons, 1 *Cor.* 14. 26. *Let all things be done unto edifying*, *Heb.* 10. 24, 25. *James* 2. 1, 2.

Thirdly, the Pastor and People must so nearly cohabite together, as that they may mutually perform their duties each to other with most conveniency.

In this company some must be set apart to bear office.

Of the Officers of a particular Congregation.

FOr Officers in a single Congregation, there ought to be one at the least both to labour in the Word and Doctrine, and to rule, *Prov.* 29. 18. 1 *Tim.* 5. 17. *Heb.* 13. 7.

It is also requisite that there should be others to joyn in Government, 1 *Cor.* 12. 28.

And likewise it is requisite, that there be others to take special care for the relief of the poor, *Acts* 6. *v.* 2, 3.

The number of each of which is to be proportioned

tioned according to the condition of the Congregation.

These Officers are to meet together at convenient and set times, for the well-ordering of the affairs of that Congregation, each according to his office.

It is most expedient that in these meetings one, whose office is to labour in the Word and Doctrine, do moderate in their proceedings, 1 *Tim.* 5. *v.* 17.

Of the Ordinance of a particular Congregation.

THe Ordinances in a single Congregation, are Prayer, Thanksgiving, and singing of Psalms, 1 *Tim.* 2. 1. 1 *Corinth.* 14. *v.* 15, 16. The Word read (although there follow no immediate explication of what is read) the Word expounded and applyed, Catechising, the Sacraments administred, Collection made for the poor, dismissing the people with a blessing.

Of Church-Government, and the several sorts of Assemblies for the same.

CHrist hath instituted a Government, and Governors Ecclesiastical in the Church, to that purpose the Apostles did immediatly receive the keys from the hand of Jesus Christ, and did use and exercise them in all the Churches of the World upon all occasions.

And Christ hath since continually furnished some

some in his Church with gifts of Government, and with commission to execute the same when called thereunto.

It is lawful and agreeable to the Word of God, that the Church be governed by several sorts of Assemblies which are Congregational, Classical and Synodical.

Of the Power in common of all these Assemblies.

IT is lawful and agreeable to the Word of God, that the several Assemblies before mentioned have power to convent and call before them any person within their several bounds, whom the Ecclesiastical business which is before them doth concern, proved by *Matth.* 18. 15, *to* 21.

They have power to hear and determine such causes and differences, as do orderly come before them.

It is lawful and agreeable to the Word of God, that all the said Assemblies have some power to dispence Church-censures.

Of Congregational Assemblies, that is, The meeting of the Ruling Officers of a particular Congregation for the Government thereof.

THe Ruling Officers of a particular Congregation have power authoritatively to call before them any member of the Congregation, as they shall see just occasion.

To enquire into the knowledg and spiritual estate

state of the several members of the Congregation. To admonish and rebuke.

Which three branches are proved by *Heb.* 13: 17. 1 *Thes.* 5: 12, 13. *Ezek.* 34. 4.

Authoritative suspension from the Lords Table of a person not yet cast out of the Church, is agreeable to the Scripture.

First, because the Ordinance it self must not be prophaned.

Secondly, because we are charged to withdraw from these that walk disorderly.

Thirdly, because of the great sin and danger both to him that comes unworthily, and also to the whole Church, *Mat.* 7. 6. 2 *Thess.* 3. 6, 14, 15. 1 *Cor.* 11. 27. *to the end of the chapt* compared with *Jude ver.* 23. 1 *Tim.* 5. 22. And there was power & authority under the Old Testament, to keep unclean Persons from holy things, *Lev.* 13. 5. *Numb* 9. 7. 2 *Chron.* 23. 19.

The like power and authority by way of Analogy continues under the New Testament.

The Ruling Officers of a particular Congregation, have power authoritavely to suspend from the the Lords Table a person not yet cast out of the Church.

First, Because those who have authority to judge of, and admit such as are fit to receive the Sacrament, have Authority to keep back such as shall be found unworthy.

Secondly, Because it is an Ecclesiastical business of ordinary practise belonging to that Congregation.

When Congregations are divided and fixed

they need all mutual help one from another, both in regard of their intrinsecal weaknesses; and mutual dependance; as also in regard of enemies from without.

Of classical Assemblies.

The Scripture doth hold out a Presbytery in a Church, both in the first Epistle to *Thymothy*, *chap. 4. vers.* 14. and in *Acts* 15. 2, 4, 6.

A Presbytery consisteth of Ministers of the Word, and such other publique Officers as are agreeable to, and warranted by the Word of God, to be Church Governours, to joyn with the Ministers in the Government of the Church, as appeareth, *Rom.* 12. 7, 8. 1 *Cor.* 12. 28.

The Scripture doth hold forth, that many particular Congregations may be under one Presbyterial Government.

This Proposition is proved by instances.

1. First, Of the Church of *Jerusalem* which consisteth of more Congregations then one, and all these Congregations were under one Presbyterial Government.

This appeareth thus-

1. First, The Church of *Jerusalem* consisteth of more Congregations then one as is manifest.

First, by the multitude of beleevers mentioned in divers.

Both before the dispersion of the Beleevers there by means of the persecution, mentioned in the *Acts* of the Apostles, *Chap.* 8. in the beginning

ing thereof, witneſs *Chap.* 1: *verſ.* 11. and *Chap.* 1. *verſ.* 45, 46, 47. and *Chap.* 4. *ver.* 4. and *Chap.* 5 *verſ.* 14. and *Chap.* 6. of the ſame Book of the Acts *verſ.* 17.

And alſo after the diſperſion, *Acts* 9. *v.* 31. and *Chap.* 12. *v.* 24. and *Chap.* 21. *v.* 20. of the ſame Book.

Secondly, By the many Apoſtles and other Preachers in the Church of *Jeruſalem*; and if there were but one Congregation there, then each Apoſtle preached but ſeldom; which wil not conſiſt with *Chap.* 6: *v.* 2. of the ſame Book of the *Acts* of the Apoſtles.

Thirdly, The diverſity of Languages amongſt the Beleevers, mentioned both in the ſecond and ſixth Chapters of the *Acts*, doth argue more Congregations then one in that Church.

2. Secondly, All thoſe Congregations were under one Presbyterial Government. Becauſe

Firſt, they were one Church, *Acts* 8. 1. and 5. *v.* 47. compared with *Chap.* 5. 11. and 12. 5. & 13. *v.* 4. of the ſame Book.

Secondly, The Elders of the Church are mentioned. *Acts* 11. 30. and 15. 4, 6, 22. and 21. 18. of the ſame book.

Thirdly, The Apoſtles did the ordinary Acts of Presbyters as Presbyters in that Kirk, which proveth a Presbyterial Church before the diſperſion. *Acts* 6.

Fourthly, The ſeveral Congregations in *Jeruſalem* being one Church, the Elders of that Church are mentioned as meeting together for acts of go-

vernment

vernment, *Acts* 11. 30. and 15-4, 6, 22. and 21. v. 17, 18. and so forward. which proves that those several Congregations were under one Presbyterial Government.

And whether these Congregations were fixed or not fixed, in regard of Officers or Members, it is all one as to the truth of the Proposition,

Nor doth there appear any material difference betwixt the several Congregations in *Jerusalem*, and the many Congregations now in the ordinary condition of the Church, as to the point of fixedness required of Officers or Members.

3. Thirdly, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterial Government.

II. Secondly, By the instance of the Church of *Ephesus*: For

1. That they were more Congregations then one in the Church of *Ephesus*, appears by *Acts* 20. 31. where is mention of *Pauls* continuance at *Ephesus*, in preaching for the space of three years, and *Acts* 19. v. 18, 19, 20. where the special effect of the Word is mentioned, and verse 10, and 17. of the same *chapter*, where is a distinction of *Jews* and *Greeks*, and 1 *Cor.* 16. v. 8, 9. where is a reason of *Pauls* stay at *Ephesus* until *Pentecost*, and ver. 19. where is mention of a particular Church in the house of *Aquila* and *Priscilla*, then at *Ephesus*, as appears *Acts* 18. 19, 24, 26. All which laid together doth prove, that the multitudes of Beleevers did make more Congregations then one in the Church of *Ephesus*.

2. That

2. That there were many Elders over these many Congregations, as one Flock, appeareth, *Acts* 20. 17, 25, 28, 30, 36, 37.

3. That these many Congregations were one Church, and that they were under one Presbyterial Government, appeareth, *Rev.* 2. the first five *verses*, joyned with *Acts* 20. 17, 18.

Of Synodical Assemblies.

THe *Scripture* doth hold out another sort of Assemblies for the Government of the Church beside Classical and Congregational, all which we call Synodical, *Acts* 15. Pastors and Teachers and other Church Governors, (as also other Persons, when it shall be deemed expedient) as Members of those Assemblies which we call Synodical, where they have a lawful calling thereunto.

Synodical Assemblies may lawfully be of several sorts, as Provincial, National, and Oecumnical.

It is lawful and agreeable to the Word of God that there be a subordination of Congregational Classical, Provincial, and National Assemblies for the Government of the Church,

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Of Ordination of Ministers.

UNder the Head of Ordination of Ministers is to be considered either the Doctrine of Ordination, or the power of it.

In-

Touching the Doctrine of Ordination

NO man ought to take upon him the Office of a Minister of the Word without a lawful calling, *John* 3. *v.* 27. *Rom.* 10. 14, 15. *Jer.* 14. 14 *Hebr.* 5. 4.

Ordination is alwayes to be continued in the Church, *Tit.* 1. 5. 1 *Tim.* 5. 21, 22.

Ordination is the solemn setting apart of a person to some publique Church office, *Numb.* 8. 10, 11, 14, 19, 22. *Acts* 6. 3, 5, 6.

Every Minister of the Word is to be ordained by imposition of hands, and Prayer with Fasting, by those preaching Presbyters to whom it doth belong, 1 *Tim.* 5. 22. *Acts* 14. 23. *&* 13. 3.

It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church or other Ministerial charge, *Acts* 14. 23. *Tit.* 1. 5. *Acts* 20. *v.* 17, *and* 28.

He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the Rules of the Apostle, 1 *Tim.* 3. 2, &c. *Tit.* 1. 6, 7, 8, 9.

He is to be examined and approved by those by whom he is to be ordained, 1 *Tim.* 3. 7, 10. *&* 5. *ver.* 22.

No man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him 1 *Tim.* 3. 2. *Tit.* 1. 7.

Touching the Power of Ordination.

OOrdination is the act of a Presbytery, 1 Tim. 4. v. 14.

The power of ordering the whole work of Ordination is in the whole Presbytery, which when is over more Congregations then one, whether those Congregations be fixed or not fixed, in regard of Officers or Members, it is indifferent as to the point of Ordination; 1 *Tim.* 4. 14.

It is very requisite, that no single Congregation that can conveniently associate, do assume to it self all and sole power in Ordination.

1. Because there is no example in Scripture that any single Congregation which might conveniently associate, did assume to it self all and sole power in Ordination, neither is there any rule which may warrant such a practise.

2. Because there is in Scripture example of an Ordination in a Presbytery over divers Congregations, as in the Church of *Jerusalem*, where were many Congregations, these many Congregations were under one Presbytery, and this Presbytery did ordain.

The Preaching Presbyters orderly associated either in Cities or neighboring Villages, are they to whom the imposition of Hands doth appertain for those Congregations within their bounds respectively.

Some other particulars concerning Church Government do yet remain unfinished, which shall be, with all convenient speed, prepared and presented to this honorable House.

To the Right Honorable, The

LORDS and COMMONS

Assembled in Parliament;

The humble Advice of the Assembly of Divines, now sitting at *WESTMINSTER*,

Concerning The Doctrinal Part of Ordination of *MINISTERS*.

1. NO man ought to take upon him the Office of a Minister of the Word without a lawful calling, *Iohn* 3. 17. *Rom* 10. 14, 15. *Ier* 14. *vers* 14. *Heb.* 5. 4.

2. Ordination is always to be continued in the church *Tit.* 1. 5. 1 *Tim.* 5. 21, 22.

3. Ordination is the solemn setting apart of a person to some publike Church Office, *Numb.* 8. 10. *to* 22. *Acts* 6. 3, 5, 6.

4. Every Minister of the word is to be ordained

by imposition of Hands, and Prayer, with Fasting, by these preaching Presbyters to whom it doth belong, 1 *Tim.* 5. *v.* 22. *Acts* 14. 23. & 13. *vers* 3.

5. The power of ordering the whole work of Ordination is in the whole Presbytery which, when it is over more Congregations then one, whether these Congregations be fixed or not fixed in regard of Officers or Members, it is indifferent as to the point of Ordination, 1 *Tim.* 4. *v.* 14.

6. It is agreeable to the Word of God, and very expedient, that [illegible] to be ordained Ministers, be designed to some particular Church or other Ministerial charge, *Acts* 14. 23. *Tit.* 1. 5. *Acts* 20. 17. *and* 28.

7. He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the Rules of the Apostle, 1 *Tim.* 3. 2, 3, 4, 5, 6. *Tit.* 1. 5, *to* 9.

8. He is to be examined and approved by those by whom he is to be ordained, 1 *Tim.* 3. 2. 7, 10. *and* 5. 22.

9. No man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him, 1 *Tim.* 3. 2. *Tit.* 1. 7.

10. Preaching Presbyters orderly associated, either in Cities, or neighbouring Villages, are those to whom the imposition of hands doth appertain, for those Congregations within their bounds respectively, 1 *Tim.* 4. 14.

11. In extraordinary cases, something extraordinary

ordinary may be done until a setled order may be had yet keeping as neer as possibly may be to the rule, 2 *Chron.* 19. *vers* 34, 35, 36. *and* 30. *vers* 2, 3, 4, 5.

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of Ordination for the present supply of Ministers.

The Directory for Ordination of Ministers.

IT being manifest by the Word of God, that no man ought to take upon him the office of a Minister of the Gospel, until he be lawfully called and ordained thereunto: And that the work of Ordination is to be performed with all due care, wisdom, gravity and solemnity; we humbly tender these Directions as requisite to be observed.

1 He that is to be ordained, being either nominated by the people, or otherwise commended to the Presbytery for any place; must address himself to the Presbytery, and bring with him a Testimonial of his taking the Covenant of the three Kingdoms, of his diligence and proficiency in his Studies; What degrees he hath taken in the University. and what hath been the time of his abode there, and withal of his age, which is to be twenty four years, but especially of his life and conversation.

Which being considered by the Presbytery, they are to proceed, to enquire touching the grace of God in him, and whether he be of such holiness of life as is requisite in a Minister of the

Gospel, and to examine him touching his learning and sufficiency, and touching the evidences of his calling to the holy Ministry, and in particular his fair and direct Calling to that place.

The Rules for Examination are these.

1. *THat the party examined be delt withal in a brotherly way with mildness of Spirit, and with special respect to the gravity, modesty, and quality of every one.*

2. *He shall be examined touching his skill in the original Tongues, and his tryal to be made by reading the* Hebrew *and* Greek *Testaments and rendering some portion of some into* Latin; *and if he be defective in them, enquiry shall be made the more strictly after his other learning, and whether he hath skill in* Logick *and* Philosophy.

3. *What Authors in* Divinity *he hath read, and is best acquainted with; and tryal shall be made of his knewledg of the grounds of Religion, and ability to defend the Orthodox Doctrine contained in them, against all unsound and erroneous opinions, especially these of the present age; of his skill in the sense and meaning of such places of Scripture as shall be proposed unto him in cases of Conscience, and in the Chronology of the Scripture, and the Ecclesiastical History.*

4. *If he hath not before preached in publique, with approbation of such as are able to judg, he shall at a competent time assigned him, expound before the*

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Presbytery such a place of Scripture as shall be given him.

5. *He shall also, within a competent time, frame a discourse in* Latin *upon such a common place or Controversie in Divinity as shall be assigned him, and exhibit unto Presbytery such Theses as express the sum thereof, examinable by Dispute upon them.*

6. *He shall preach before the people, the Presbytery, or some of the Ministers of the Word appointed by them being present.*

7. *The proportion of his gifts in relation to the place unto which he is called, shall be considered.*

8. *Besides the tryal of his gifts in preaching, he shall undergo an examination in the Premises two several dayes, and more, if the Presbytery shall judg it necessary.*

9. *And as for him that hath been formerly ordained Minister, and is to be removed to another Charge, he shall bring a Testimonial of his Ordination, and of his Abilities and Conversation, whereupon his fitness for that place shall be tryed by his Preaching there (if it shall be judged necessary) by a further examination of him.*

3. In all which he being approved, he is to be sent to the Church where he is to serve, there to preach three several dayes, and to converse with the people, that they may have tryal of his gifts for their edification, and may have time and occasion to enquire into, and the better to know his life and conversation.

4. In the last of these three dayes, appointed for the tryal of his gifts in preaching, there shall be

sent from the Presbytery to the Congregation, a publique intimation in writing, which shall be publikely read before the people, and after affixed to the Church door, to signifie, that such a day competent number of the Members of that Congregation, nominated by themselves, shall appear before the Presbytery, to give their consent and approbation to such a man to be their Minister, or otherwise to put in with all Christian discretion and meekness what exceptions they have against him: and if upon the day appointed there be no just exception against him, but the people give their consent, then the Presbytery shall proceed to Ordination.

4. Upon the day appointed for Ordination, which is to be performed in that Church, where he that is to be ordained is to serve, a solemn fast shall be kept by the Congregation, that they may the more earnestly joyn in prayer for a blessing upon the Ordinance, and the labours of his Servant for their good. The Presbytery shall come to the place, or at least three or four Ministers of the Word shall be sent thither from the Presbytery; of which one appointed by the Presbytery shall preach to the People, concerning the office and duty of Ministers of Christ, and how the People ought to receive them for their Masters sake.

5. After the Sermon, the Minister who hath preached, shall in the face of the Congregation demand of him who is now to be ordained, concerning his faith in Christ Jesus, and his perswasion of the truth of the Reformed Religion, according to the

the Scripture; His sincere intentions and ends in desiring to enter into this Calling; His diligence in Praying, Reading, Meditation, Preaching, Ministring the Sacraments, Discipline, and doing all Ministerial Duties towards his Charge; His Zeal and Faithfulness in maintaining the Truth of the Gospel, and Unity of the Church against Error and Schism; His care that himself and his Family may be unblameable and examples to the Flock; His willingness and humility in meekness of spirit to submit unto the admonitions of his Brethren, and discipline of the Church; And his Resolution to continue in his duty against all trouble and persecution.

7. In all which having declared himself, professed his willingness, and promised his endeavours by the help of God; The Minister likewise shall demand of the people, concerning their willingness to receive and acknowledg him as the Minister of Christ, and to obey and submit unto him, as having rule over them in the Lord, and to maintain encourage, and assist him in all the parts of his Office.

Which being mutually promised by the people, the Presbytery, or the Ministers sent from them for Ordination, shall solemnly set him apart to the Office and Work of the Ministry, by laying their hands on him, which is to be accompanyed with a short Prayer or Blessing, to this effect.

8. *Thankfully acknowledging the great mercy of* GOD, *in sending* Jesus Christ *for the Redemption of his People, and for his ascension to the Right Hand of*

God the Father, and thence pouring out his Spirit, & giving gifts to Men, Apostles, Evangelists, Prophets, Pastors and Teachers, for the gathering and building up of his Church, and for fitting and inclining this man to this great work; To entreat him to fit him with his holy Spirit, to give him (who in his Name we thus set apart to his holy service) to fulfil the work of his Ministry in all things, that he may both save himself, and his people committed to his charge.

9. This or the like form of Prayer & blessing being ended, let the Minister who preached briefly exhort him to consider of the greatness of his Office and work, the danger of negligence both to himself and his people, the blessing which will accompany his faithfulness in this life, and that to come; & withal exhort the people to carry themselves to him as to their Minister in the Lord, according to their solemn promise made before; & so by Prayer commending both him and his Flock to the Grace of God; after singing of a Psalm, let the Assembly be dimissed with a Blessing.

10. If a Minister be designed to a Congregation who hath been formerly ordained Presbyter according to the form of Ordination which hath been in the Church of *England*, which we hold for substance to be valid, and not to be disclaimed by any who have received it, then there being a cautious proceeding in matters of Examination, let him be admitted without any new Ordination.

11. And in case any person already ordained

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Minister in *Scotland*, or in any other reformed Church, be designed to a Congregation in *England*, he is to bring from the Church to that Presbytery here, within which that Congregation is, a sufficient Testimonial of his Ordination, of his life and conversation while he lived with them, and of the causes of his removal; and to undergo such a trial of his fitness and sufficiency, and to have the same course held with him in other particulars, as is set down in the Rule immediately going before touching Examination and Admission.

12. That Records be carefully kept in the several Presbyteries, of the names of the persons ordained, with their Testimonials, the time and place of their Ordination, of the Presbyters who did impose hands upon them, and of the charge to which they are appointed.

13. That no money or gift, of what kind soever, shall be received from the person to be ordained, or from any on his behalf, for Ordination, or ought else belonging to it by any of the Presbytery, or any appertaining to any of them, upon what pretence soever.

Thus far of ordinary Rules and course of Ordination in the ordinary way; That which concerns the extraordinary way, requisite to be now practised, followeth

1. In these present exigencies, while we cannot have any Presbyteries formed up to their whole power and work, and that many Ministers are

to be ordained for the service of the Armies and Navy, and too many Congregations where there is no Minister at all, and where (by reason of the publike troubles) the people cannot either themselves enquire out and find out one who may be a faithful Minister for them, or have any with safety sent unto them for such a solemn tryal as was before mentioned in the ordinary Rules, especially when there can be no Presbytery near unto them, to whom they may address themselves. Or which may come or send to them a fit man to be ordained in that Congregation, and for that people; and yet notwithstanding it is requisite that Ministers be ordained for them, by some, who being set apart themselves for the work of the Ministry have power to joyn in the setting apart of others, who are found fit and worthy. In those cases, until by Gods blessing the aforesaid difficulties may be in some good measure removed; let some godly Ministers, in or about the City of *London*, be designed by publique authority; who being associated, may ordain Ministers for the City, and Vicinity, keeping as neer to the ordinary Rules forementioned, as possibly they may; And let this association be for no other intent or purpose, but onely for the work of Ordination.

2. Let the like association be made by the same authority in great Towns; and the neighbouring parishes in the several Counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.

3. Let such as are chosen or appointed for the service of the Armies or Navy be ordained, and foresaid,

foresaid, by the associated Ministers of *London*, or some others in the Country.

4. Let them do the like, when any man shall duly and lawfully be recommended to them for the Ministry of any Congregation, who cannot enjoy liberty to have a tryal of his parts and abilities, and desire the help of such Ministers so associated, for the better furnishing of them with such a person, as by them shall be judged fit for the service of that Church and People.

DIRECTIONS

DIRECTIONS
OF THE
GENERAL ASSEMBLY,

Concerning Secret and Private
WORSHIP;
and mutual
EDIFICATION;

For *cherishing Piety*, for maintaining *Unity*, and avoiding *Schism* and *Division*.

BEsides the publike Worship in Congregations, mercifully established in this Land in great purity; it is expedient and necessary, that Secret Worship of each person alone, and Private Worship of families, be pressed and set up; that with National Reformation the profession and power of godliness both personal and domestick be advanced.

I.

And first for secret Worship: It is necessary, that every one apart and by themselves be given

given to Prayer and Meditation, the unspeakable benefit whereof is best known to them who are most exercised therein, this being the mean whereby in a special way communion with God is entertained, and right preparation for all other duties obtained: And therefore it becometh not only Pastors within their several Charges to press persons of all sorts to perform this duty Morning and Evening, and at other occasions, but also it is incumbent to the head of every Family, to have a care that both themselves and all within their charge be dayly diligent herein.

II.

The ordinary duties comprehended under the exercise of Piety, which should be in Families when they are convened to that effect, are these: First, Prayer and Praises performed, with a special reference as well to the publike condition of the Kirk of God and this Kingdom, as to the present case of the Family, and every member thereof. Next, Reading of Scriptures with Catechizing in a plain way, that the understandings of the simpler may be the better enabled to profit under the publike Ordinances, and they made more capable to understand the Scriptures when they are read, together with godly conferences, tending to the edification of all the members in the most holy Faith; as also admonition and rebuke upon just reasons from these who have authority in the Family.

III.

As the Charge and Office of interpreting the holy

holy Scriptures is a part of the Ministerial Calling which none (howsoever otherwise qualified) should take upon him in any place, but he that is duly called thereunto by God and his Kirk: So in every Family, where there is any that can read, the holy Scriptures should be read ordinarily to the Family; and it is commendable that thereafter they confer, and by way of conference make some good use of what hath been read and heard: As for example, if any sin be reproved in the Word read use may be made thereof, to make all the family circumspect and watchful against the same; or, if any judgment be threatned or mentioned to have been inflicted in that portion of Scripture which is read, use may be made to make all the family fear, lest the Same or a worse judgment befall them, unless they beware of the sin that procured it. And finally, if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to imploy Christ for strength to enable them for doing commanded duty to apply the offered comfort; In all which the Master of the Family is to have the chief hand; and any member of the family may propone a question or doubt for resolution.

IV.

The head of the family is to take care that none of the family withdraw himself from any part of family Worship. And seeing the ordinary performance of all the parts of family Worship belongeth properly to the head of the family, the Minister is to stir up such as are lazy, and train up

upſuch as are weak to a fitneſs for theſe exerciſes; It being alwayes free to perſons of quality to entertain one approven by the Presbyetry for performing Family Exerciſe: And in other Families where the Head of the Family is unfit, that another conſtantly reſiding in the family, approven by the Miniſter and Seſſion, may be imployed in that Service; Wherein the Miniſter and Seſſion are to be countable to the Presbytery. And if a Miniſter by divine Providence be brought to any family, it is requiſite that at no time he convene a part of the family for Worſhip, ſecluding the reſt; except in ſingular caſes ſpecially concerning theſe parties, which (in Chriſtian prudence) need not, or ought not to be imparted to others.

V.

Let no Idler who hath no particular calling, or vagrant perſon under pretence of a calling, be ſuffered to perform Worſhip in Families to or for the ſame; ſeeing perſons tainted with errors, or aiming at diviſion, may be ready (after that manner) to creep into houſes, and lead captive ſilly and unſtable Souls.

VI.

At Family Worſhip a ſpecial care is to be had, that each family keep by themſelves neither requiring, inviting, nor admitting perſons from divers families, unleſs it be thoſe who are lodged with them, or at meal, or otherwiſe with them upon ſome lawful occaſion.

VII.

VII.

Whatsoever hath been the effects and fruits of meetings of persons of divers families in the times of corruption or trouble (in which cases many things are commendable, which otherwise are not tolerable,) yet when God hath blessed us with Peace and the Purity of the Gospel, such meetings of persons of divers families (except in the cases mentioned in these directions) are to be disapproved, as tending to the hinderance of the religious exercise of each family by it self, to the prejudice of the Publike Ministry, to the renting of the families of particular Congregations, and (in progress of time) of the whole Kirk; besides many offences which may come thereby, to the hardning of the hearts of carnal men, and grief of the godly.

VIII.

On the Lords day, after every one of the family apart, and the whole family together have sought the Lord (in whose hands the preparation of mens hearts are) to fit them for the Publike Worship, and to bless to them the Publike Ordinances; the Master of the family ought to take care that all within his charge repair to the Publike Worship, that he and they may join with the rest of the Congregation; And, the Publike Worship being finished, after Prayer, he should take an account what they have heard; And thereafter to spend the rest of the time which they may spare in Catechising, and in spiritual conferences upon the Word

of

of God: Or else (going apart) they ought to apply themselves to reading, meditation, and secret Prayer, that they may confirm and increase their communion with God; that so the profit which they found in the Publike Ordinances may be cherished and promoved, and they more edified unto eternal life.

IX.

So many as can conceive Prayer, ought to make use of that gift of God: albeit those who are rude and weaker may begin at a set form of Prayer; but so, as they be not sluggish in stirring up in themselves (according to their daily necessities) the Spirit of Prayer, which is given to all the children of God in some measure: To which effect they ought to be the more fervent and frequent in secret Prayer to God, for enabling of their hearts to conceive, and their tongues to express convenient desires to God for their family. And in the mean time, for their greater encouragement, let these materials of Prayer be meditated upon, and made use of, as followeth:

Let them confess to God how unworthy they are to come in his presence, and how unfit to worship his Majesty; and therefore earnestly ask of God the Spirit of Prayer.

They are to confess their sins, and the sins of the family, accusing, judging, and condemning themselves for them, till they bring their Souls to some measure of true humiliation.

They are to pour out their Souls to God, in the Name of Christ, by the Spirit, for forgiveness of sins for grace to repent, to beleeve and to

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live ſoberly, righteouſly, and godly, and that they may ſerve God with joy and delight, walking before him.

They are to give thanks to God for his many mercies to his People, and to themſelves, and eſpecially for his love in Chriſt, and for the Light of the Goſpel.

They are to pray for ſuch particular benefits, Spiritual and Temporal, as they ſtand in need of for the time (whether it be Morning or Evening) as health or ſickneſs, Proſperity or adverſity.

They ought to pray for the Kirk of Chriſt in general, for all the Reformed Kirks, and for this Kirk in particular, and for all that ſuffer for the Name of Chriſt, for all our Superiors, the King's Majeſty, the Queen and their Children, for the Magiſtrates, Miniſters and whole body of the Congregation, whereof they are members, as well for their neighbors abſent in their lawful affairs, as for thoſe that are at home.

The Prayer may be cloſed with an earneſt deſire, that God may be glorified in the coming of the Kingdom of his Son, and in the doing of his Will; and with aſſurance that themſelves are accepted, and what they have asked according to this will ſhall be done.

X.

Theſe Exerciſes ought to be performed in great ſincerity, without delay, laying aſide all exercitie of wordly buſineſs or hinderances, notwithſtand-

fing the mockings of Atheists, and profane men; in respect of the great mercies of God to this Land, and of his severe Correction, wherewith lately he hath exercised us: And to this effect, persons of eminency (and all Elders of the Kirk) not only ought to stir up themselves and their families to diligence herein, but also to concur effectually, that in all other families, where they have power and charge, the said Exercises be conscionably performed.

XI.

Besides the ordinary duties in families, which are above mentioned, extraordinary duties both of humiliation and thanksgiving are to be carefully performed in families, when the Lord by extraordinary occasions (private or publique) calleth for them,

XII.

Seeing the VVord of God requireth, That we should consider one another to provoke unto love and good works; Therefore, at all times, and specially in this time, wherein Profanity abounds, and Mockers, walcking after their own lusts, think it strange that others run not with them to the same excess of riot, Every member of this Kirk ought to stir up themselves and one another to the duties of Mutual Edification, by instruction, admonition, rebuke, exhorting ane another to manifest the grace of God, in denying ungodliness and wordly lusts, and in living godly, soberly, and righteously in this present world, by com-

forting the feebleminded, and praying with or for one another; Which duties respectively are to be performed upon special occasions offered by divine Providence; As namely, when under any calamity, gross or great difficulty, counsel or comfort is sought, or when an offender is to be reclaimed by private admonition, and if that be not effectual, by joyning one or two more in the admonition, according to the rule of Christ, that in the mouth of two or three witnesses every word may be established.

XIII.

And because it is not given to every one to speak a word in season to a wearied or distressed Conscience, it is expedient, that a person (in that case) finding no ease after the use of ordinary means private and publike, have their address to their own Pastor, or some experienced Christian: But if the person troubled in Conscience be of that condition or of that Sex, that discretion, modesty or fear of scandal, requireth a godly, grave and discreet friend to be present with them in their said address, it is expedient that such a friend be present.

XIV.

When persons of divers families are brought together by divine Providence, being abroad upon their particular Vocations, or any necessary occasions, as they would have the Lord their God with them whithersoever they go, they ought to walk with God, and not neglect the duties of Prayer and Thanksgiving, but take care that the same be performed

formed by such as the company shall judg fittest; and that they likewise take heed that no corrupt communication proceed out of their mouth, but that which is good, to the use of edifying, that it may minister grace to the Hearers.

The drift and scope of all these Directions is no other but that upon the one part the power and practise of godliness among all the Ministers and Members of this Kirk, according to their several Places and Vocations, may be cherished and advanced, and all Impiety and mocking of Religious Exercises suppressed; And upon the other part, that under the name and pretext of Religious Exercises, no such Meetings or Practises be allowed, as are apt to breed Error, Scandal, Schism, Contempt or Misregard of the Publique Ordinances and Ministers, or neglect of the duties of particular Callings or such other evils as are the works not of the Spirit, but of the Flesh, and are contrary to Truth and Peace.

A. KER.

FINIS.

POSTSCRIPT.

A *Very learned and godly Divine having bewailed the great* diſtractions, corruptions, *and* diviſions *that are in the Church, he thus repreſents the* Cauſe *and* Cure. among others, a principal cauſe of theſe miſchiefs, is the great and common neglect of the Governours of Families in the diſcharge of that duty which they owe to God for the ſouls that are under their charge, eſpecially in teaching them the Doctrine of Chriſtianity. Families are Societies that muſt be ſanctified to God as well as Churches. And the Governours of them have as truly a charge of the ſouls that are therein, as Paſtors have of the Churches. But alace, how little is this conſidered or regarded. But while negligent Miniſters are (deſervedly) caſt out of their places, the negligent Maſters of Families take themſelves to be almoſt blameleſſe. They offer their Children to God in Baptiſme, and there they promiſe to teach them the Doctrine of the Goſpel, and bring them up in the nurture of the Lord; but they eaſily promiſe, and eaſily break it; and educate their Children for the World and the Flesh, and they have renounced theſe, and dedicated them to God. This Covenant-breaking with God, and betraying the Souls of their Children to the Devil, muſt lie heavy

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on them here or hereafter. They beget Children, and keep Families, meerly for the World and the Flesh; but little consider what a charge is committed to them, and what it is to bring up a Child for God, and govern a Family as a sanctified Society. O how sweetly and successively would the work of God go on, if we would but all joyn together in our several places to promote it. Men need not then run without sending to be Preachers: but they might find that part of the work that belongeth to them to be enough for them, and to be the best that they can be imployed in. Especially Women should be careful of this duty, because as they are most about their Children, and have early and frequent opportunities to instruct them; so is this the principal service they can do to God in this World being restrained from more publick work. And doubtless many an excellent Magistrate hath been sent into the Common-wealth, and many an excellent Pastor into the Church, and many a precious Saint to Heaven, through the happy preparations of a holy Education, perhaps by a Woman that thought her self useless and unserviceable to the Church. Would Parents but begin betimes, and labour to affect the hearts of their Children with the great matters of everlasting life, and to acquaint them with the substance of the Doctrine of Christ, and when they find in them the knowledg and love of Christ, would bring them then to the Pastors of the Church to be tried, confirmed and admitted to the further Priviledges of the Church, what happy well-ordered Churches might we have? Then one Pastor need not be put to do the work

of two or three hundred or thousand Governors of Families; even to teach their Children those Principles which they should have taught them long before: Nor should we be put to preach to so many miserable ignorant Souls, that be not prepared by education to understand us: Nor should we have need to shut out so many from Holy Communion upon the account of ignorance, that yet have not the grace to feel it, and lament it, nor the wit and patience to wait in a learning state, till they are ready to be fellow-Citizens with the Saints, and of the Houshold of God. But now they come to us with aged self-conceitedness, being past Children, and yet worse then Children, still having the ignorance of Children, but being over-grown in teachableness of Children; and think themselves wise, yea wise enough to quarrel with the wisest of their Teachers, because they have lived long enough to have been wise, and the evidence of their knowledge is their aged ignorance: And they are readier to fly in our faces for Church Priviledges, then to learn of us, and obey our Instructions till they are prepared for them, that they may do them good; like snappish Curres that will snap us by the fingers for their meat, and snatch it out of our hands, and not like Children, that stay till we give it them. Parents have so used them to be *unruly*, that Ministers have to deal but with too few but the *unruly*. And it is for want of this laying the foundation well at first, that Professors themselves are so ignorant as most are, and that so many especially of the younger sort, do swallow down almost any errour that is offered them, and follow any

any Sect of Dividers that will enticē them, so it be but done with earnestnesse and plausibility. For alace! though by the grace of God, their hearts may be changed in an hour, (when ever they understand but the essentials of the Faith,) yet their understandings must have time & diligence to furnish them with such knowledge, as must stablish them, and fortifie them against deceits. Upon these and many the like considerations, we should entreat all Christian Families, to take more pains in this necessary work; and to get better acquainted with the substance of Christianity. And to that end (taking along some moving Treatises to awake the heart,) I know not what work should be fitter for their use, then that compiled by the Assembly at *Westminster*. A Synod of as Godly, judicious Divines (notwithstanding all the bitter words which they have received from discontented and self conceited men,) I verily think, as ever *England* saw. Though they had the unhappinesse to be employed in calamitous times, when the *noise* of wars did stop mens ears, and the *licentiousness* of wars, did set every wanton tongue and penn at liberty to reproach them, and the *prosecution* and *event* of those wars, did exasperate partial discontented men, to dishonour themselfs by seeking to dishonour them: I dare say, if in the dayes of old when Councils were in power & account, they had had but such a Council of Bishops, as this of *Presbyters* was, the fame of it for learning & holiness, & all Ministerial abilites, would with very great honour have been transmitted to posterity.

I do therefore desire that all Masters of Families would first study well this work themselves; and

then

then teach it their Children and Servants, according to their ſeveral capacities. And if they once underſtand theſe grounds of Religion, they will be able to read other books more underſtandingly, and hear Sermons more profitably, and confer more judiciouſly, & hold faſt the Doctrine of Chriſt more firmly, then ever you are like to do, by any other courſe. Firſt, let them read and learn the Shorter *Catechiſme*, and next the Larger, and laſtly, read the Confeſſion of Faith.

FINIS.